

# HIS RETURN

A STORY OF THE  
SECOND COMING

BY

DAVID A. MURRAY, D.D.





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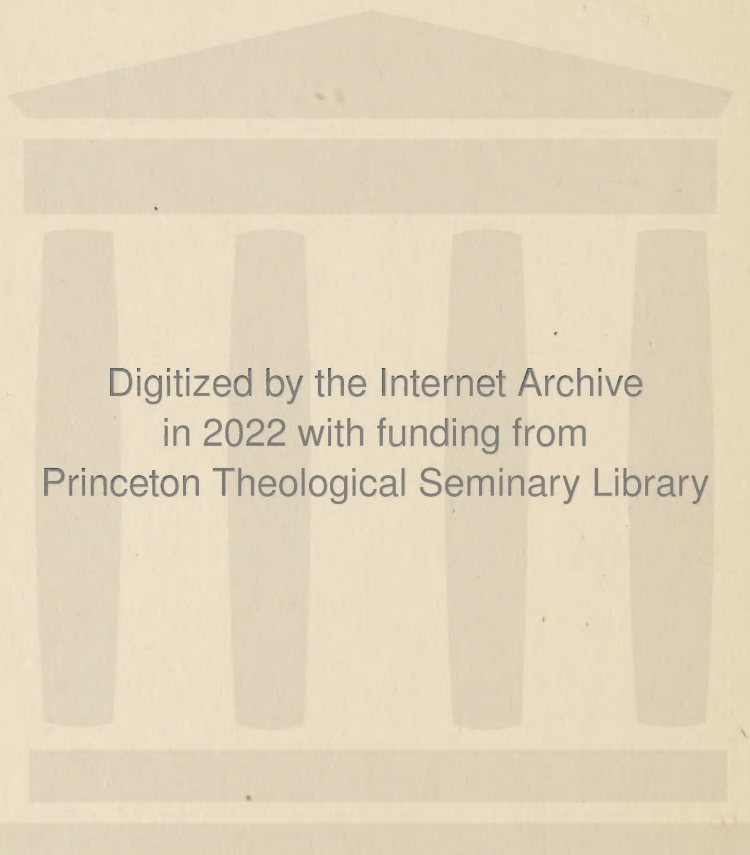
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## HIS RETURN





THE LIGHT OF THE WORLD

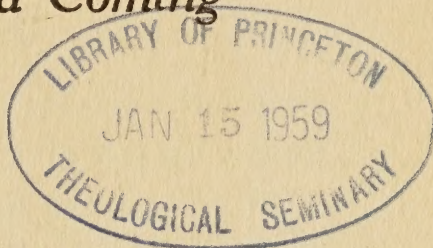
*By* HOLMAN HUNT

(From the original painting at Keble College, Oxford, England)



# HIS RETURN

*A Story of the Second Coming*



✓ BY

DAVID A. MURRAY, D.D.

Author of "The Supernatural," "Christian Faith and  
the New Psychology," etc., etc.



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## FOREWORD

Many people look forward eagerly for the Second Coming of the Christ. There is great attraction to us in the splendor of the event and in the ideal social conditions that are to follow, but much more in the privilege of personal fellowship with Jesus.

We take for granted that if alive when He comes we would see Him and see the glory of His descent. In our mental picture we are among those near Him, in free and frequent intercourse with Him. Unconsciously, perhaps, we conceive conditions such as there would be if He were returning to a little community the size of the early disciple group, and we imagine much the same kind of intimate companionship with Him that those first disciples and other friends had. It is this conception which makes the return of Christ such a precious hope to many.

But this is a very big world, and there are very many people in it. The question intrudes itself: Would all this be feasible and practicable for us? Or is our conception of what would occur largely a romantic, visionary idealization that would be impossible under the conditions of this world?

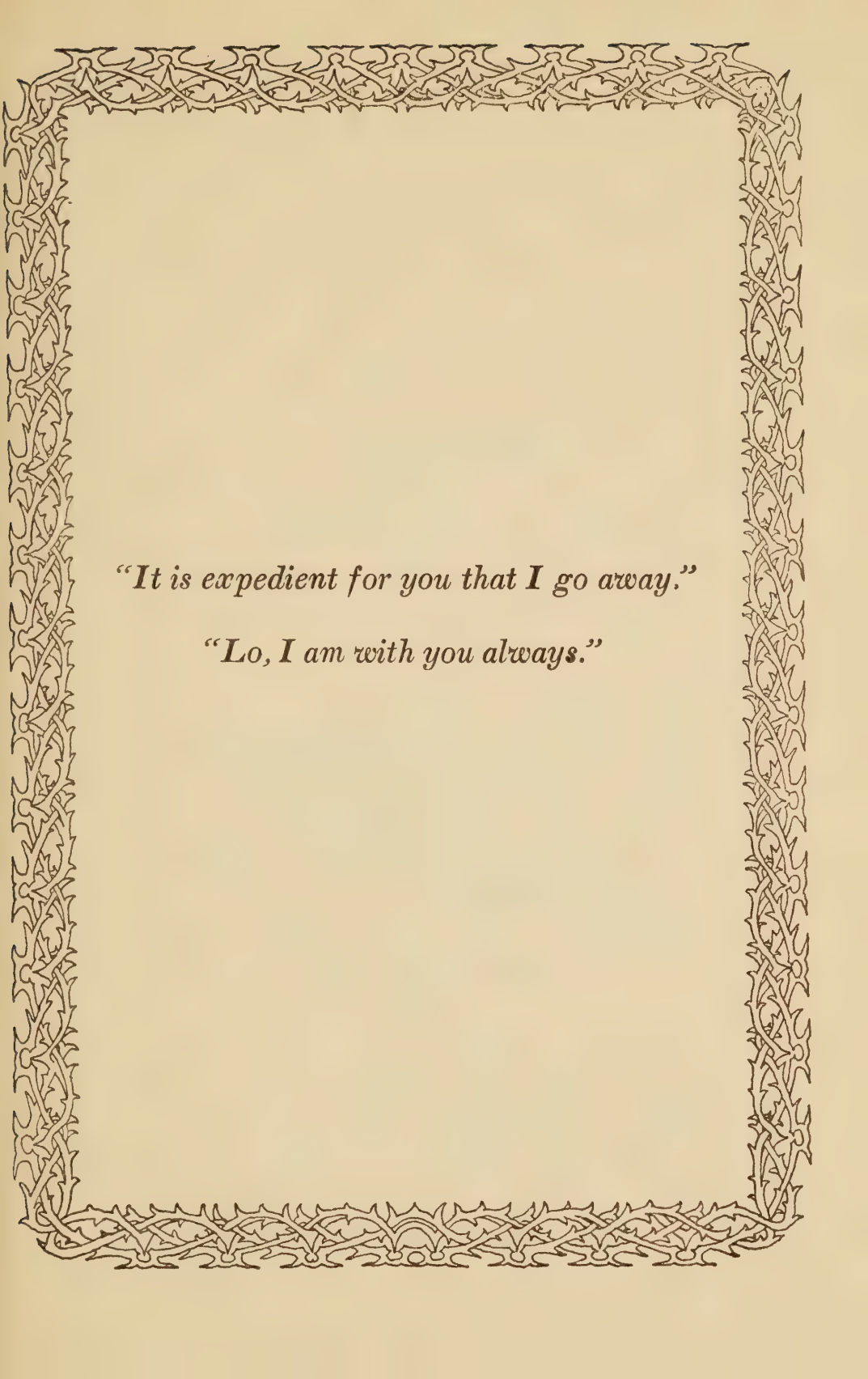
Certainly it would not be wrong to honestly and soberly try to picture and reason out just what would

## FOREWORD

happen if Christ came, what could happen, what would happen in our town, what we personally would see, what results would ensue in our community, in our country, and in all the other countries of the world. In this story the attempt has been made to do just that, to conceive realistically and yet sympathetically just what would be likely to occur if Jesus came back to the earth.

At the beginning of the story some snap-shot pictures are given of warm, efficient Christian activity under the inspiration of Christ now present by His Spirit, to furnish a background to the portrayal of what would result from a material, physical presence.





*“It is expedient for you that I go away.”*

*“Lo, I am with you always.”*





# CONTENTS

## PART I

	PAGE
I Committee Meeting.....	2
II Christian Endeavor.....	4
III Institutional Church.....	9
IV Norton and Margaret.....	11
V Brotherhood and Church Activities.....	13
VI At Mr. Enbright's Table.....	16
VII The Tent Preacher.....	19
VIII Mr. Waters and Norton.....	24
IX Dr. Wharton and Waters.....	27
X Dr. Wharton's Sermon.....	33
XI Dr. Goodyear's Premillennial Talk.....	37

## PART II

I Advent of the Christ Cabled from Italy.....	44
II Norton's S. S. Class and Dr. Goodyear.....	45
III Norton and the Judge Discuss.....	48
IV More Accounts of the Descent.....	54
V The Judge Very Thoughtful.....	57
VI Further Particulars, Mohammedans Elated....	59
VII Bank Inquires about Messiah's Program.....	65
VIII Peter's Speech.....	72
IX Commission Calls on the Messiah.....	76

## PART III

I Elsie and Her Friends.....	80
II Uncle John, Gertrude and Welton.....	82
III Great Building. Mohammedans Accept Messiah	87
IV Solomon Abrams. Bender and Foley.....	92
V Various Telegrams .....	95
VI Second Audience. German Emperor.....	97

# CONTENTS

	PAGE
VII Waters and the Labor Unions.....	101
VIII Letter from India Mission. Jews' Prospects.....	106
IX Messiah Heals Two. More Telegrams.....	109
X Dr. Goodyear's Journey. Call for Meeting.....	112
XI Effects in the Churches. Discussion.....	114
XII New Movement in Italy. Heals Leper.....	121

## PART IV

I Ruth's Letter.....	126
II Meeting at Gayety Theatre.....	128
III Various Nations Accept the Messiah.....	131
IV Religious Conversion of the Nations.....	140
V Gorky's Strike.....	143
VI Thompsons Start to Jerusalem.....	145
VII Nominations for Officials. Great Crowds.....	147
VIII Elsie's Friends Plan Journey.....	149
IX Talk after Prayer Meeting.....	152
X Destruction of Moscow.....	155

## PART V

I Thompsons Travel as Far as Jaffa.....	158
II Aaron Isaacson, Vicegerent in the U. S.....	161
III Mr. Kendricks' Letter from Jerusalem.....	164
IV Elsie's Party Travel as Far as Naples.....	167
V Margaret and Helen.....	170
VI Thompsons to Jerusalem.....	176
VII Find They Must Return.....	180
VIII Willie! .....	183
IX Kendricks' Letter.....	186

## PART VI

I Norton Goes to Jerusalem.....	190
II Elsie's Story.....	191
III Morning .....	197
VI Sermon and Communion.....	199
V Talk with Dr. Wharton on Prophecy.....	202
IV Margaret's Dream.....	207
VII Consul at Bangkok.....	210



## PART I

*Love is the fulfilling of the law.*

*Rom. 13:8 & 10.*

# HIS RETURN

## A Story of the Second Coming

### I

The peace of Sabbath evening. Long shadows stretching down the quiet street, with quivering flecks of sunshine. The clack of footsteps on the concrete, and scraps of conversation.

"Why weren't you up at Edith's last night? You missed it. We had a dandy time."

"I'm sorry. But you know I'm on the basketball team now, and they won't let me dissipate."

"Is Jack coming?"

"Yes. He started before I did. Aren't we late?"

"I guess not. There are Norton and Margaret just coming."

"I wonder if they will stay with us in the society after they are married."

"I hope so. We would be awfully sorry to lose them."

A trim lawn and smooth walk led up to a broad porch shaded with vines. Good-fellowship relieved the necessity of ringing, but the hostess, Marjorie, met them in the entry and shunted them into a large, cheerful front room.



Three or four were already there. It was the Executive Committee of the Christian Endeavor Society, the officers and heads of the committees. They were accustomed to meet for conference and devotions fifteen minutes before the general meeting. They had met here frequently before, and knew where to find the bowl of fudge and chocolates on the mantel, and the pitcher of lemonade clinking with ice, by the window.

All adapted themselves to divans, window seats, hassocks and chairs, and when the buzz had subsided a little the president arose and announced that it was time to begin.

They were mostly from the high school or of about that age, though some had graduated and had been out in practical work a few years. I don't need to describe their meeting, for it was just the ordinary familiar program. The first part of the time was devoted to short "Sentence Prayers," in which all were expected to engage. Some of us, perhaps, would have noted the absence of the pious whine which we usually consider essential to divine service. They were more accustomed to the frank directness of the tennis and baseball environment, and worded their petitions in ordinary talk, and with a familiarity of address that seemed almost like comradeship. But I suppose that really is scriptural, and doesn't seem out of place after one gets accustomed to it.

Next, reports were made of work done and other items of interest. A letter had been received from the missionary they were helping to support out in China. This would be read at the general meeting. Burt and Ruth came in late, but reported visits made during the week with flowers to homes where there was sickness. Elsie told of some amusing incidents that occurred among the little "nursery tots." Her committee of girls took turns on Sabbath mornings in taking care of some of the little ones, so that their mothers could attend the church service. A little routine business had to be attended to, and plans discussed for some special charitable work the society was about to undertake.

## II

When their conference was over, it was a couple of blocks to the church. The general meeting had begun when they arrived, and the leader had just risen and announced a hymn:

"O Jesus, I have promised  
To serve Thee to the end.  
Be Thou forever near me  
My master and my friend.  
I shall not fear the battle  
If Thou art by my side,  
Nor wander from the pathway  
If Thou wilt be my guide."



After the reading of a scripture portion, one of the girls sang a solo:

“In the secret of His presence  
How my soul delights to hide.  
O how precious are the moments  
Which I spend at Jesus’ side.”

It was the usual program. After one or two more hymns, there were verses of scripture repeated:

“Inasmuch as ye have done it unto one of these ye  
have done it unto Me.”

“I can do all things through Christ, who strengtheneth me.”

“Where two or three are gathered together in My name there am I in the midst of them.”

Then the ordinary miscellaneous exercises. Here again there was the same frankness in the testimonies, and the same colloquial realism in the prayers, as though Jesus was right there and heard them. Youth, some way, seems to be fond of the literal and the genuine.

When the time came for reports, the chairman of the Missionary Committee arose and announced:

“I have just received a letter from our missionary in Cheng Foo, China. Do you wish me to read it?”

“Oh, yes, read it by all means.”

They were very fortunate in having a missionary that was a good correspondent. Some missionaries are not. But I suppose we must excuse them for

being so busy doing the work that they haven't much time to write about it. Besides, the incidents that would be so interesting and thrilling to read about here are just the common ordinary day's work with them, and, even aside from the fact that they have but little spare time, they never think of writing about them.

The work of the Cheng Foo station had thus far been very discouraging. Dr. Martin and the others had tried every device, but could not seem to awaken any interest. The people were so superstitious, most of them extremely poor, their lives clouded by sin, cruelty, ignorance and fear. They would not even allow Dr. Martin to see and treat their sick.

But a great event happened. They have storks out in China as well as here, and one of them had made a visit to the Martin home.

Now the real trouble with the poor Chinese people was that they did not look upon these foreigners as human beings. They were not the same kind of creatures as themselves, and they could see no connection. Why should they listen to their teaching? Of course their style of living and of acting was very fine, just as a painting is fine to look at. These clean, kind, honest and loving habits were natural for that kind of creatures, just as it is natural for a bird to fly or a fish to swim. But they were not that kind of creatures, so there was nothing to be done about it. Besides, they had heard a good many



stories about these foreigners catching children and cutting out their eyes to make medicine, and doing other terrible things, so it was just as well to keep away from them.

But when they heard of the new little baby their curiosity and interest was aroused, especially that of the women. The letter went on:

“We never had been able to get any of them to come near our houses, but that day we saw one and another slyly walking around at a safe distance and trying to peek. We instructed our faithful Chinese servants to encourage them, and after a long while two or three of the boldest of them cautiously crept up to the back door of the house, and with a great show of secrecy and care, a way was fixed so they could actually get a peep at the little infant. Pretty soon others came and still others, getting bolder and bolder as they saw there were no bad effects, till at last they came right into the room where the mother and baby were.

“It was the beginning of the new era. They found out that we were human after all and did have some feelings in common with themselves. From that time on not only have there been better relations and frequent visitors of all classes at our homes, but Dr. Martin is kept busy all day dealing out medicine for both bodies and souls, the preaching place is well filled every night, and Mr. Telford has a list of over twenty earnest and intelligent inquirers whom he

expects to receive into the church at the next communion. You know it says in the Book:

‘A little child shall lead them.’”

There was a round of applause for the baby when the letter was finished. One young lady jumped up and said:

“I move that we adopt that baby as one of our Honorary Members.”

Another one said:

“I second the motion, and propose that we send him a substantial ‘Birthday Present’ with our congratulations.”

The motion was carried. Two boys immediately started around and took up an offering, which amounted to a good sum, and which was later forwarded to the board, to be sent to the Cheng Foo station to use for something as a Baby Martin Memorial.

Of course it wasn’t the usual everyday thing for a meeting to have so much enthusiasm, and the society soon settled down to routine again. After a short talk by the leader, he gave out a hymn:

“I’ll go where you want me to go, dear Lord,  
Over mountain, or plain, or sea;  
I’ll do what you want me to do, dear Lord,  
I’ll be what you want me to be.”

and the meeting was closed in the usual way.

## III

Now, I am sorry not to be able to say that all the members stayed for the evening service. Perhaps it was because their own pastor was absent and a stranger was to preach. Still, all but a half dozen did stay, and were very glad they did, as they were well rewarded.

The preacher was the Rev. Wallace Barton, of Brooklyn, who for a number of years has been devoting himself to what is called "Institutional Work," and who spoke at length of that work as it is carried on in a number of centers in Brooklyn and New York City.

". . . Jesus fed the hungry multitude, and also attended the feasts in the house of Simon and others. He cared about the temporal wants, and even the comfort and pleasures of men. We are doing His work when we try to brighten the lives and furnish some pleasure and clean diversion for people now. And some of them need it badly enough. The dreary social barrenness of the lives of thousands of girls and young men, working all day at monotonous tasks, with no home to go to but a dingy back bedroom in some slovenly boarding house! Some bright, cheerful rooms for social gatherings, where the young folks can meet to spend their evenings with music and innocent games and other diversions, may be just as truly a 'House of God' as the one that is devoted directly to worship and prayer.



“Jesus loved little children, and took them up in His arms, and we are certainly doing His will when we visit homes in the interest of Child Welfare, try to provide safe and wholesome places for them to play, and do what we can to brighten and uplift their young lives.

“Jesus said to the poor sinner:

‘Neither do I condemn thee. Go and sin no more.’

and is it not divine service now to stretch out a hand to the fallen, and try to give them a home and help and human sympathy that will hearten them and make it more possible for them to ‘Go and sin no more?’ ”

The preacher indulged in no heroics, and made no attempt to work on the emotions, but just told a plain tale of what some churches are doing to “Give a cup of cold water” to the socially thirsty.

He didn’t ask for any collection at the close, or propose to start any new organization, but quite a number of men went away from the meeting with some very serious, earnest thoughts. And it was noted that the “Sunshine Mission” over on Mill Street, that for a year or two had been rather precariously dragging along, within the next few days received a number of substantial contributions and a number of visits from substantial men whose encouragement and backing did much to put it on its feet again.

## IV

Norton Craig was a rising young man, who had just been promoted to the post of teller in the First National Bank. He was the kind of man that is an asset in any circle, the kind that we feel safer and more comfortable if he is "on the committee," or "has promised to see about it." Not flashy, nor brilliant; rather slow, perhaps, in some things, but genial and efficient, and genuine all through.

He was walking home after the service with the young lady to whom he was engaged. Both of them had been somewhat impressed by the occurrences of the day. Not that there had been anything very special, but yet some things had set them to thinking rather soberly.

"I suppose, when we get settled down in our own home they will hardly want us any more with the young folks in the Endeavor Society."

"I will surely be sorry for that," said Margaret, his companion.

She was a quiet, sensible girl, daughter of Judge Porter, a retired lawyer who had once been state senator, also district judge for many years. They had gone through high school together. He had gone on through college and came back a year ago to a position in the bank. She had taken three years in the Baltimore Conservatory, and was now staying at home assisting her father in the business that had insisted on following him into retirement.

"I, too," said Norton, "will be awfully sorry to leave that bunch of young folks. They are so straight and genuine."

"People, as they grow older, get so advanced and sophisticated. I wonder if we will get that way, too, when we get out of that atmosphere."

"Their religion is as real and practical to them as their baseball. And the essence of it is just the personal leadership of Jesus."

"That is a pretty practical thing. For it means trying to do the same kind of unselfish, helpful things that He did."

"Such, for instance, as the preacher tonight suggested."

"Yes, that is what He wants. This is His world and His people, and any kindness we do to any of them He sees, and He appreciates. Kindness and sympathy seemed to be His passion."

"And His measure of value. Elsie and her girls taking care of the little tots to give the mothers a chance is perhaps pleasing Him quite as much as the leader of the big Men's Bible Class."

"Isn't it fine that just the common things we do, just the courteous, friendly acts which make life more pleasant for those around us, are the things that please Him? And it gives a new meaning to all our acts to think that He sees and He cares."

After a little pause he added:

"I wonder if He hears us now talking about it?"



He felt a little pressure of her hand on his arm, and in a low voice she said:

“Yes, we know He does. He is really here and sees us now. Isn’t it wonderful?”

They walked on in silence awhile. It is strange how sometimes thus an old and familiar truth will suddenly strike us with a force and meaning that rather startles us.

## V

Like all live churches, the Brockton Immanuel Church had a program through the week. There were a number of guilds and societies, representing all sections of the membership and interesting themselves in a number of lines of useful work. The “Brotherhood” or ‘men’s club may be taken as a fair sample. It met on this Tuesday evening.

It had started as just a monthly dinner and get-together to have a social time. But it seemed a waste to have so many good men together without doing something. From time to time one object and another had been presented before them by speakers and taken up by them, till now they had quite a list of social and community interests which they were fathering.

Just now the subject of delinquent boys that come before the courts was engaging their attention. Many, perhaps most, of these boys are not really vicious. They get into mischief, and get into trouble, because they have nothing better to do. They are

boys and must do something, but with no good homes or clean environment they naturally drift into evil ways. To send them to the common jail would be to confirm them in lives of crime. The reform school would be but little better.

But our modern social practice is working out schemes of probation for such boys whenever the necessary sponsors can be obtained, giving them opportunity for another chance, under the influence of some good man who will be a friend and counsellor to them. This was one of the enterprises that this Brotherhood group of men were getting under and taking responsibility for.

As another task, they were constituting themselves a Publicity Bureau, with machinery by which they could be definitely and reliably informed of the inside facts of all local questions, and could throw the weight of their combined influence for good morals, for law enforcement and for the encouragement and protection of those officials who were honestly trying to enforce the laws.

There had been a rather important election held the previous week. Good men sometimes become a little careless, and for some years a very adroit gang of politicians, under the lead of J. McLean Clanton, had been taking a very strong hand in local politics, and occasionally getting into control. There were some big contracts soon to be let which they wanted to handle. Also the matter of law enforce-

ment against vice, bootlegging and other evils was just now very urgent in the city. By making secret alliances with the element that profit by these evils, Mack Clanston had so perfected his plans that there was almost a sure prospect of his securing the necessary majority in the council.

But the Publicity agents of the Brotherhood got wind of their plans in time. They thoroughly investigated all the facts, and gave them such publicity that Mack Clanston and his gang were overwhelmingly defeated and not only thousands of dollars saved to the city, but the community preserved from an era of debauchery and lawlessness.

Another work they were undertaking was a movement to provide industrial training and employment for persons who were blind, maimed, or otherwise incapacitated.

This night they had a talk by a doctor from the Rockefeller Research Foundation, on tuberculosis and what steps can be taken to lessen its prevalence and increase safety from it. Fortunately, their pastor, Rev. Dr. Wharton, was a man who believed that Christ came that men "Might have life and have it abundantly," and that everything that would contribute to cleaner, safer, happier living for men, was part of the commission that He left to all His loyal followers. The pastor's leadership contributed much to make the Brotherhood a real force in the community.



The Women's Guild was a corresponding organization among the women. It interested itself in all kinds of benevolent and philanthropic enterprises. It worked somewhat along the familiar lines of the ordinary women's clubs, but with special reference to the church, its needs and the causes for which it stands.

As auxiliary to this were the Ladies' Aid and the Home and Foreign Missionary Societies. Then there were a Temperance Society, a League of Social Service, the Boy Scouts, and a similar organization of girls, besides the King's Daughters, one or two junior organizations, and a number of semi-private circles that were confined to members of some particular class in the Sunday School.

Perhaps this seems like a whole lot of organizations and meetings for one church, but it only means that where there are so many different things to be done, and a pretty large lot of people that really want to do something, they will find varied and appropriate ways of doing it.

## VI

On Thursday afternoon Norton and Margaret were over at the Enbrights playing tennis with Gertrude and young Dr. Welton. When they were through, Gertrude, with characteristic hospitality, insisted that they should all stay and join them in an early supper. She telephoned over to the Porters

that Margaret would not be home, which of course made it impossible for Norton to leave. The young doctor did not seem to need much persuading.

The Enbrights were great social workers, and during supper the conversation turned to various modern social problems, among others the changed attitude toward criminals, and the new conceptions of the way to cure evil. Margaret's father, Judge Porter, had always been noted for his humanity and consideration, especially in dealing with first offenses. Margaret warmly defended his practice, but she had a hopeless task to try to get up an argument, for everybody there sided with her.

"I remember," said the host, "that Judge Lindsey had to make a regular fight for his juvenile court, against bitter criticism and opposition, but no city now would be considered civilized that did not follow at least the main principles for which he stood."

"It seems to me our attitude toward the older criminals is changing, too," said the young doctor. "The old idea of vengeance as the animus of the law is being scrapped along with the rack and the thumbscrew. Reclamation and reform is now the goal. Evil and criminality are coming to be looked upon more as a disease, a mental and moral disease, to be treated and cured just the same as gout and tuberculosis."

"Yes," said another, "and when we remember how much all of us have been molded and made

what we are by our families and the people with whom we have had to associate, it makes us a little more charitable.”

“In other words, I suppose you approve the sentiment: ‘But for the grace of God, there goes John Baxter.’ But for a bad home, and for being thrown with vicious associates, this man might have been on the judge’s bench instead of in the prisoner’s dock.”

“Don’t you think,” said Mrs. Enbright, “this all means that the teaching of Jesus is beginning to take just a little root in our souls, and that we are beginning to be just slightly inoculated with His spirit? You know He insisted on being friendly with bad and low people, and the rulers were so disgusted that they killed Him for it.”

“Yes, it has taken a long while, but we are beginning to see it sometimes a little His way.”

“It is putting new life into the churches, too, now that they are beginning to see that the chief emphasis is not to be put on the right formula for saying, ‘Lord, Lord,’ but rather on finding His brethren that are ‘Poor, sick, naked, and in prison, and ministering to them.’ ”

“What impresses me is His great patience with ‘our foolish ways,’ and the stiff-necked, wrong notions of so many good people. But He knows that we think we are right, and are trying to do right, so though it hurts Him He bears with it.”



“And the more earnest and positive we are, the more likely we are to take up with wrong notions and ways. We are such limited creatures that if our reasoning faculties are developed it is apt to make us cold. If we are warm and emotional we are apt to be impatient of close analysis and blunder into so many errors which fit in with our earnest disposition.”

## VII

The evening was pleasant, and Norton and Margaret walked home after the supper. On the way they noticed, in a vacant lot, a tent with flaring lights and a large sign:

### “GOSPEL MEETINGS”

The hour was not late. It seemed a good object to encourage. So they stopped and went in.

The preacher had good lungs and a fluent tongue. He had hung up about the platform a number of charts with diagrams, pictures of dragons and beasts and names of kings and countries. He belonged to one of those small sects that specialize in interpreting prophecy.

He was piecing together passages from Daniel and the book of Revelation, and proposing to tell from them what was going to take place in Europe and America in the next few decades or centuries, and a pessimistic, gloomy picture it was. Incidentally, he found it necessary to predict that the old

Roman Empire and other defunct systems of antiquity would have to be again restored and revamped, in order to fulfill parts of various prophecies that had not yet been properly fulfilled according to his program of fulfillment.

His main theme was the second coming of Jesus to this earth, and the great cataclysmic events that were going to take place when He came, His fierce judgments and the vengeance He was going to wreak on the nations of the world. Jesus had been gentle and patient when He was on earth before, but now His turn had come to have revenge. He was through with humility and meekness. He was coming back now to reign in splendor as a king, and to take terrible vengeance. Woe unto all those then outside the select chosen circle!

He would send war and slaughter, famine, fire and pestilence. Countries were to be devastated, their cities destroyed and their inhabitants massacred. The streets of New York and Chicago would run red with blood, the people butchered and their mangled corpses left to rot in the ruins.

The chosen few that had held the right religious belief would be caught up in the air to look down in triumph on the great slaughter, or assist in it, and when it was all over they would come down again to the ground to live in everlasting luxury, and have a glorious time together as favorites of the returned Jesus.

The preacher was of that very primitive temperament that revels in lurid details of horror.

"The torch will burn down the palaces of the rich. The whole earth will be steeped as never before in blood. Earthquakes will shake the entire earth. Catastrophes like the one which made of San Francisco a heap of ruins will be repeated. The great centers of a boasted Christian civilization like New York, Chicago, London, Paris, and other great cities, will crumble to the dust and be shaken to the ground. There will be pestilences and other epidemics which carry off human life by the million . . . The day of the wrath of the Lamb begins."\*

"Christ is coming with the eyes of one who is aroused and indignant, as one who no longer seeks either friendship or love. He descends that He may shed the blood of men. He will enunciate His claim by terror and might. He will tread and trample in His fury till the blood of men shall fill the earth, till their upspurting blood shall make them crimson. He comes as a king, an autocrat, a despot, through the gushing blood of a trampled world."†

The preacher's aim seemed to be to so fill his hearers' minds with fear that they would want to join his sect and so escape all these horrors and have a part in the great time of luxury.

Now it so happened that Margaret's older sister,

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\*A. C. Gæblein, "Things to Come," p. 35.

†Rev. I. M. Halderman, "Coming of Christ," p. 251 ff.



Helen, had done relief work in Europe during the war, and so, when the preacher spoke of Jesus sending wars and wholesale slaughter, she knew what the horrors of war meant. Was that what Jesus was coming to do?

She also knew what earthquakes meant. Only a few days before she had received a letter from an old schoolmate, now a missionary in Japan, who had been there through the terrible earthquake and had seen its heartrending horrors.

The letter told of her fellow missionary, Miss —— of the Girls' School, who was pinned fast in the ruins when the building fell and caught fire. She lay there talking to some of her pupils who had escaped but were unable to help her. She saw the flames gradually getting nearer and nearer . . . and then she said goodbye to them all and made them go away and leave her there. It told of their Japanese pastor whose wife and all his children had been killed in the disaster, and of other members of their church who had been crushed by falling buildings, or perished in the fire, or who had seen their loved ones killed and mangled before their eyes. It told of the streets actually littered with dead bodies, of crowds surrounded by fire and unable to get away; of one place where a large enclosure was packed with refugees, but after the fire had swept over "only the bottom layer was left alive." She herself had with difficulty succeeded in reaching a war-

ship that was engaged in rescue work, its decks slippery with blood and the white duck uniforms of its officers soaked crimson from the mangled bodies of rescued victims.

And this was the kind of Jesus that was going to come back again to the earth, and such were the earthquakes, wars and other calamities He was going to send to crush and mangle the bodies of men and women and little children, "A despot exulting in the gushing blood of a trampled world!"

Margaret shut her eyes and her head swam as she heard the preacher talk so glibly of these terrible things the returning Jesus was to do. She plucked at her companion's arm and said:

"Oh, Norton, let's get away from here."

When they had gone on a little way she turned to him and said:

"How can that man say that the kind and loving Jesus is going to do such unspeakably cruel and horrible things!"

"Isn't it strange? But I suppose it is just the result of the style of religious doctrine that he has adopted."

"Is that what they call 'Premillennialism'?"

"No, I think not," he answered. "I don't know precisely what their teaching is, but I know that some of our kindest, finest men hold that view."

"They teach that Jesus is coming to reign on the earth, don't they?"

"Yes, but when He comes it will be to convert all the people, not to slaughter them."

"I am sure that man had no sense of reality or he never could have talked of such dreadful things in such a satisfied tone of voice."

"Well, you know how absolutely inconsistent we all are sometimes."

"Yes, I suppose so. And how glibly and carelessly we often talk about suffering, as though we had no human feelings."

"As though God had no human feelings."

"Well, anyway, I believe that if Jesus came back He would have the same tender, kind heart He had when He was here. I don't believe that even two thousand years of life in Glory, and the possession of unlimited power would change Him in that respect."

"By the way, I understand that Dr. Goodyear, who is to make the principal address at the Sunday School Convention, Saturday night, is an earnest premillenarian. Possibly he may give us some account of the premillennial views in his address at that time."

## VIII

Next morning Norton went down to the bank as usual, and had just begun work when a stranger entered and came to his window to open an account. His name was Frank Waters. He represented the American Federation of Labor, and made a rather



large deposit. As business was a little slack the two men naturally fell into a conversation.

"Do I infer that some new move is on foot, and we may have the pleasure of expecting another labor war soon?"

"I sincerely hope not," was his reply. "Strikes have been necessary, and a weapon of progress in the past. But they are tremendously expensive. The time has come when we must find more normal and peaceable ways of effecting our purpose."

"You will find few to quarrel with you in that sentiment. Is it fair to ask what your program of procedure is?"

"I shall be more than pleased, some time when you have leisure, to go into our plans in detail. But in general, we propose to try to get into sympathetic touch with all kinds of organizations that represent bodies of men or lines of thought. We will come to them not just to seek their support for our plans, but frankly and candidly to confer with them."

"What bodies and organizations do you have in mind to approach?"

"Well, of course there is the press, then the schools and leaders of education, scientific societies, clubs, fraternal orders, and associations of all kinds. In short, all institutions that have people behind them and any real influence."

"I notice that you have not mentioned one of the largest and most influential institutions of all."

"To what do you refer?"

"The church."

"Yes, I suppose I ought to have put that first, for it is the one from which we ought to expect most of all. But the fact is, we have such a feeling that the church has failed us in the past that we have very little hope for the future."

"I must admit that the church is still far from measuring up to its duty in this, as well as in many other respects. But as a student of history, I think you will concede that the church is about the one institution that has done anything for the common men. All the improvement in their condition has been largely the result, directly or indirectly, of the church's teaching and influence. Compare the condition of labor now with its degraded enslavement in ancient times, and really the benefit bestowed has been something enormous."

"Yes, I suppose there has been great improvement, and the church and its teaching must have some credit for it. But it has taken a long while and has been distressingly slow."

"And so have all other reforms. Still, I think I can see your position, for we are apt to resent more the coldness of a friend than the hostility of an enemy."

"Perhaps that is it. We expect so much more from the church that I suppose we have become bitter."

"If the churches are the source from which you really ought to expect the most, how about beginning with them now and giving them a first chance?"

"Do you think they would have anything to do with us?"

"Here's a good opportunity to try it out. Here comes Dr. Wharton, my pastor. Would you care to meet him and talk the matter over with him?"

"Sure! I'll be glad to talk with him."

## IX

Dr. Wharton was one of those hearty, open-minded preachers that are able to forget their cloth and meet men on the human level. The labor leader felt his genuineness, and was disposed to meet him frankly, though the diffidence born of long years of suspicion and estrangement made a little atmosphere of hesitation. He went over with the Doctor the main points of the conversation he had just had with Norton, and asked what the church was willing to do in the case.

"Well," said the Doctor, "you are frank and I will be equally frank. What you have said has interested me greatly. Perhaps we have not always done our duty. But will you be willing right now to entertain a definite proposition if I make one?"

"That certainly is the way to get down to business. I shall be glad to receive your proposition and get it a candid hearing with our men."



"I understand that your wish is to get the different bodies of laboring men you represent into conference with various organizations, and that you would welcome the opportunity for such conference with the church, we will say specifically with the Immanuel Church, with which I am connected."

"Yes, that is the situation."

"Well, we have a great big building over there, and there are a good many nights when it is entirely unoccupied. If you favor the idea I will get you a definite invitation from our church board, say for one night a month, to come and hold a meeting with us in our church. You will bring your union members and your own speakers, and put on whatever program you think best, and we will try to have as large a representation of our church people as possible present to meet and hear you. How does such a proposition strike you?"

"Nothing could be much fairer or more generous than that, Doctor. What do you ask in return for this accommodation?"

"We do not make any conditions. This is not a commercial transaction. We are just as truly responsible for the betterment of the laboring classes as you are. We will meet on equal terms as partners, and just consider that we are both there to work together in our common task."

"Pardon me if I seemed to suggest a commercial

basis. What I meant was that I suppose you will probably want to make this a means to get us into your church."

"No, not at all. Of course, we want you and would welcome any or all of you into our body, but that must not be the program of this movement."

"That certainly is fair and generous."

"But I do not say that we will not hope that we may bring you into closer relation with Jesus Christ. That is a fair topic for a labor conference. Jesus was a laboring man, and His great purpose and desire was to help laboring men. It is too bad that the laboring men have turned Him down. The labor bodies have 'double-crossed him'."

"You mean, because we don't come into the church? Possibly our men are mistaken, but they believe you don't want them in the church."

"I am sure they are mistaken in that. But really that is not the question. The church has no monopoly of Jesus Christ. Jesus Himself intensely wants men to get the help He can give them. That is what He came for. Just as you came here from New York to help the laboring men here, so He came from heaven expressly to help the laboring men of the world, and not only them alone but all men. That is the way the matter really stands. Why, then, isn't it just as much up to you as to me to get that help to them?"

"I confess, Doctor, you are putting the matter in

a different light than I ever heard it put before. Perhaps you are right."

"Well, perhaps even we church people are only just beginning to get a true understanding of the heart of Jesus, the motives of His life and the cause of His death. It was just the same sort of kind-hearted, friendly love for people that we have which brought Him here in the first place, and which was His motive all through life. It was a great passion with Him to help men and make them better and happier.

"To see men suffer was suffering to Him. It was pain to Him to see the wickedness and ruin of men who wouldn't let Him help them but whom He loved. That was the burden He bore all through life and that caused Him to be called 'The Man of Sorrows.' And when that wickedness reached its climax, when they finally rejected Him, when helpless to save them, He had to see that wild orgy of hate, anger and cruelty, as they dragged Him to His death, it was agony of pity for them and not fear for His own body, that was His anguish in Gethsemane, and that made Him stagger and faint on the way to the cross. And as He hung there on the cross, at last that agony became too great for human strength to bear. That was what broke His heart, and took His life, long before the mere wounds of the nails would have caused death."

"Is that the way you explain the death of Jesus?"



“Doesn’t it seem reasonable? Would not that have been sufficient cause? I think possibly even you, yourself, may have known of parallel cases, of some mother whose son in whom she had centered all her love, had gone to the bad, and she had followed him to the slums and the depths of degradation, loving him still, bearing all his drunken insolence and abuse, and only loving him the more that she might win him back again to right and honor; but he only got worse and worse. Would it be strange if all that anguish of hopeless love at last should break her heart and take her life? If Jesus loved like that, does not that explain His mysterious anguished death?”

“But don’t you say that the death of Jesus saves men? I should think in such a case they ought rather to have the greater punishment.”

“Suppose, after some mother had endured all that agony almost to the very doors of death, some way her boy, touched by her devotion, should reform and come back again to a life of right and duty, to be her loving son again and have a noble, prosperous life to make her glad. True, after what he had done *he* would not deserve the prosperity, but to the mother it would be the greatest joy possible to have him thus become good and prosperous. Everyone would agree that *it was but just* after the mother had suffered so much for him that *she* should have the joy and reward of having him saved and happy.

In the same way, after Jesus suffered so much for us *it would be only just* that He should have the joy and reward of having us saved and happy."

"Is that the meaning when the theologians say, 'Satisfied divine justice' and 'Purchased pardon for the sinner'?"

"You have just as good a mind as I have. Think it over and see if it mustn't mean about that. That is the kind of a person Jesus was, and is, and He wants to help the laboring men to happier lives today, if they will only let Him. But we are getting pretty deep into theology. How about the practical proposition that I made? And how about that understanding? Do you think your men will come to such a meeting, and will you consider it fair if I present the name of Jesus Christ to them as a candidate for office as a 'Labor Leader'?"

"Well, Doctor, I think you have made out a very good case for the eligibility of Jesus Christ to a labor union. I can't see anything at all inappropriate in presenting His claims there. I am planning to get the operatives of the Brainford Williams Novelty Company together Tuesday night. I shall lay your proposition before them and I believe they will receive it favorably. And I shall also hope that the time will come when you can have the good will and confidence of them and of all our men, and that you may be able to talk to them as you have talked to me today."

## X

The Sunday School Convention opened with a popular meeting Friday night. There were several speakers, among them Dr. Wharton of the local church, who spoke on "The Bible, the Sunday School Teacher's Text Book."

He began his address by saying:

"There are two contrasted conceptions of religion, and of God in His relations with men. One is that religion is a system by which God is to get something from men that He wants for His own satisfaction, to get glory, worship, service, to get His will done. Punishment inflicted by God is a major factor of religion, for it is the means used to induce men to give Him that Something, and to do as He wants them to do. Those who will not do so have offended against Him, and He takes vengeance for it, inflicting punishment and suffering.

"This is the conception of God that was the basis of the Christian teaching all through the middle ages, as it is also of all the ethnic religions, and it is still practically the view that is held by some sects and factions which pride themselves on being specially conservative and orthodox.

"The other view of religion is that in it God is wholly trying to *give something* to men. Punishment and destruction come to bad men, it is true, but they result from the bad acts themselves, and are the natural and necessary result of the constitution



of things, just like gravitation or fire or sickness. They are part of natural law. But religion is something that presents God trying to do special kindness to men, to benefit them and bring about a relation of friendship and fellowship with them, to save them from the injury and harm their bad acts would do them. And He does it just because He personally loves them and loves to do them favors and make them happy. That is what God is like, and what He wants to do.

“Now the whole purpose of the Bible is just to make us see that God is like that, to show us God in that attitude and doing things that way. The Bible is not the history of Abraham, Moses and David, or the history of the Jews, but the history of God. He is its hero, and it is only what He felt and did that counts. And it is just because all its great men were imperfect people and did things in wrong and mistaken ways, just like ourselves, that God’s friendly attitude toward them is so important to us and gives us hope. Jacob at first was a good deal of a rascal and a sneak, but God, because He had made a promise to Abraham, was still kind to him, and by kindness finally changed him over into the grand old patriarch, Israel. Abraham in Egypt was a coward and a liar, but God stood by him and helped him when he didn’t deserve it, just as any ordinary true friend should do. . . .”

Now there was a dour old Scotchman there named

Donald Galbraith, the superintendent of the Sunday school over at Perth Center. He waited after the meeting was out to take the good doctor to task.

"Do you mean to say that punishment is no part of religion, and God is not going to punish the wicked? Is it one of these universalists that you maybe would be?"

"I am afraid you did not hear me well, or I did not make it plain. I think I distinctly said that wickedness would be punished, but the punishment would come naturally and inevitably from the nature of things, or as we sometimes say, 'by natural law,' not by God, because He was offended, catching people, locking them up in a horrible place and personally torturing them."

"Oh, then you would be one of these evolutionists, who put nature in the place of God, and say everything is done by natural law."

"Pardon me. I mean no offense, but I will take your own formula and say: 'Are you one of these atheists who put God out of nature entirely?' You imply that if anything was done by natural law, God did not do it, as though God had nothing to do with natural law. Didn't God make natural law? Isn't it God's 'machinery, God's way of working?'"

"Would you say, then, that evolution was God's work?"

"I am not going to discuss evolution here, but I will say I am astonished at the semi-atheism, or is it

ignorance, of the men who go about the country frantically declaiming that to say things were made by natural processes and natural law is to say they were not made by God, and the Bible is false and our religion overthrown.

“Jesus said that ‘God maketh His sun to rise . . . sendeth rain . . . clothes the grass and feeds the sparrows.’ Surely these are things done by natural law, yet Jesus says they are done by God. Read in your Bible: ‘He giveth snow like wool. He scattereth the hoar frost like ashes.’ Take any of hundreds of passages in the Psalms, the Prophets, and all through the Bible, where all kinds of operations of natural law are referred to as God’s work, as God doing those things. Why do not these men then claim also that to say the snow or the sunrise comes by natural law is to say the Bible is false or Jesus is a liar? If not, they must admit that saying creatures were evolved by natural processes is also perfectly consistent with saying that God made them.”

“I think I see your point, Doctor. You would make all punishment the result of natural law, but natural law was made by God, so you still claim it is properly called the act of God, just as the Bible calls it.”

“Isn’t that quite consistent and logical?”

“I suppose your object, then, would be to show that the suffering of punishment, even severe punishment, is not inconsistent with the claim that God



is always *personally* kind and friendly, just as Jesus was, even to the sinner who is punished."

"Certainly. The Book says that 'He does not wish that any should perish.' God knew that in order to get as good a world as this is, it would be necessary to make it as this world is made, with all the penalties as they are, and so that is the way God made the world. When the cook kindles the fire with kerosene, or the electrician bungles the wiring, the house burns down. It is not because God is offended and wants it to burn, but because that is the nature of things. When a man does wrong, suffering or punishment comes upon him, because that also, in the same way, is the nature of things, part of the way that God made the universe. That is the meaning of all the severe things that are depicted in the Bible as God's punishment of sinners. They come upon them because that is the necessary nature of things as God made the world."

"I never heard it put to me that way before, Doctor. I'll have to think about all that. It does seem to give a larger, grander view of God to count that all nature is His work, just as truly as the miracles. And it is fine to have Him released from police duty and the office of prison warden."

## XI

Saturday morning there was a grand rally of the Sunday School children of the city, and most of the

day was given to discussions and demonstrations of normal methods, ways to attract, interest and instruct the child. In the evening there was again a popular meeting, with several speakers, and among them the fine old Dr. Goodyear, from whom our friends hoped to hear something about the teachings of Premillennialism. Though his topic was quite other than that, yet, as usual, that subject was so precious to him that he could not forbear to bring it in and give considerable time to it.

“. . . Christianity is not a doctrine to be believed, but a fellowship to be enjoyed, a fellowship with Jesus Christ. Jesus taught His disciples many truths, but much more important was the influence of His daily presence, the magnetism of His person and the loving atmosphere with which His friendship always surrounded them. They forgot much of His teaching, and misunderstood much that they did remember. But the influence of His presence and the thrill of His fellowship still stayed with them and kept them loyal to Him. And they constantly looked forward to a time when He would return to be with them again, and they could again have the joy of that presence and that fellowship.

“To the true Christian today it is the same, and the fellowship with Jesus is the supreme thing for which he waits. Though the time has been long, yet we still look forward with the same hope for His coming, when we shall have that joy of His presence

and the great privilege of His affectionate friendship and companionship.

"How different will be our lives when lived in the immediate presence of our Lord! Suppose you wake tomorrow morning to welcome the returned Lord, to hear the glad news that Jesus is here.

"Ah! perhaps it would be necessary to make some changes in your life. Perhaps there would be something you would just as lief He would not see. There is some questionable place you were going, some questionable enterprise that you were planning to begin, and just as you are ready to start there is Jesus by your side, and He says: 'Friend, may I go with you?' Down in your store or office there is a very questionable business deal that you are planning to put over, and as you look up from your desk you see Jesus standing there and saying: 'Can I help you in any way in that business?'

"But there will also be cases where His presence will bring a benediction and a glow of deep pleasure. You have been patiently doing your daily tasks of kindness, though the load has been heavy and those you have been helping and trying to cheer have shown little gratitude. But as you come home weary and discouraged, Jesus meets you and says: 'Thank you. You have been very kind to me today.' You have been struggling hard to overcome some besetting sin, but it seems vain, and you are almost ready to give up, when there is Jesus standing before you,



and He puts His hand on your shoulder and says: 'Don't give up. I am sure you can conquer if you just keep up the fight.'

"What will it mean to some of you just to sit down with Him in the quiet of the evening hour, and tell Him all your doubts and perplexities, all your anxieties and hopes and fears, and then hear His gentle voice as He makes all things plain, points out the way, and by His loving smile inspires your heart to brighter hope and richer, sweeter life?

"Suppose tomorrow He should step up beside your pastor in his pulpit and speak words of wisdom such as 'Never man spake.' Suppose Monday He should go with my honored friend, the judge here, to his court room, patiently hear all the evidence in that difficult but important case, and render the decision of perfect justice. Suppose He should walk into our state legislature when some important measure is up for discussion, and by a few wise words make clear and imperative to every one the right way and insure a right decision.

"One of the speakers tonight has just given us a picture of the great heathen world lying in darkness and ignorance. Patiently and earnestly, our missionaries are toiling to raise little beacon lights here and there that even yet are hardly visible amid the vast veil of gloom. But when He comes it will be with a brightness that will shine to the farthest places of the earth and drive away the darkness as

the rising sun dispels the night, and all the temples of heathenism will be changed into churches of the living God.

"He is coming. We know not when. At even, at midnight, or in the morning. Will He find us faithful, watching, waiting, ready to receive Him?"

The pictures of the good doctor made a deep impression on many minds, and they left at the close of the service with very serious thoughts. As our two friends walked home it was with quite a different feeling than after the meeting in the tent.

"Ah! That is quite a different thing," said Margaret. "That is the same Jesus we have loved and known. Such a coming would be a blessing indeed, and we can not wonder that men find it such a comfort and inspiration."

"Yes, that is the same Jesus that was here and went away to heaven, not the tent preacher's creature of vengeance such as the heathen picture, nor even a grand oriental despot such as the Jews expected."

"Suppose He should come tonight and when we wake we should really find He was already here, as the preacher said."

"Who knows but He may. It is just as likely then as at any other time. He Himself said that no one knows the day."

With a little smile, Margaret said:

"I wonder if we could have Him to bless our wedding as He did the one at Cana in Galilee."





## PART II

*They shall say to you, Lo there! Lo here!*

*Go not away nor follow after them.*

*Lk. 17:23.*

## PART II

### I

It had been a pretty busy week, and Norton after returning home had some items of bank business that must be looked over, and he was pretty tired when he retired to rest. He slept so soundly that it seemed but a few moments before he was awakened by the familiar tones of the early Sunday church bells. The sun was streaming into his room, and he was soon up and dressed.

It was already late, and he hurried through his breakfast so as to have time for a little more preparation to meet his class in the Sunday School.

The Brockton daily paper did not have a Sunday morning issue, but the Sunday papers came out from New York City on the morning train, and the copy for the bank was usually delivered at his door. As he brought it in he noticed in the lower corner of the front page a little item which attracted his attention because it was so suggestive of what he and Margaret had been interested in and talking about the previous nights. It was dated from Naples, Italy and was apparently a bit of last minute news.

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Naples, June 12.—The *Daily Intelligentsia's* dispatch from Jaffa, Syria, tells of a singular occurrence which is

reported to have taken place at Jerusalem this morning. About 8 o'clock a most remarkable blaze of brilliance and glory flashed out in the east, and a bright cloud was seen in the sky, which later developed into a mysterious form that the superstitious peasants insist was a multitude of angels. A great crowd immediately gathered, and it is reported that a mysterious man in shining clothing descended out of the air and alighted upon the top of Temple Hill, where the Mohammedan mosque stands. A report is spreading that this is the Lord Jesus returned again to the earth. The *Intelligentia's* report, however, has not yet been confirmed.

Marvelous reports coming from the superstitious regions of the East are not unusual, and a trifle is often magnified into a great mystery to make a story for the newspapers, so not much importance was attached to the little item, yet under the circumstances it made rather a vivid impact on Norton's mind. But in the stress of the morning work in the Sunday School and church it was soon almost forgotten.

## II

The Sunday School lesson that morning was the Macedonian Call to Paul in Acts 16:9 ff. Paul had been commissioned by God to go out into the great wide world with the message of salvation. His route had been hedged up and directed, and he had been specially led on by God step by step. He had gone through his first mission field in Galatia, and the account says: "They were forbidden of the Holy Ghost to preach the Word in



Asia." Then they "Assayed to go into Bithinia, but the *Spirit of Jesus* suffered them not."

Now here they were at the city of Troas on the *Ægean*. Right across the narrow sea was Europe, where the great center of the world's most important life was to be for two thousand years. Paul had a vision. "There stood a man of Macedonia and prayed him, saying, 'Come over into Macedonia and help us.'" Immediately he obeyed the call and began that series of great campaigns down the coast of Greece. Beaten, persecuted, ridiculed and driven out of every city in which he attempted to work, and yet leaving behind a line of noble churches that were to be the first fruits and the promise of glorious victory.

But so great had been the opposition and discouragement that when he arrived at Corinth, that great seething center of commerce, luxury and sin, he was almost exhausted and ready to stop and say the work was too great for man. But again Jesus his Lord appears to him and says:

"Be not afraid, but speak and hold not thy peace, for *I am with thee*. I have much people in this city."

And so the work went on till Europe was won. For the missionaries of that day remembered that at the same time that Jesus gave them their commission: "Go into all the world and make disciples of all the nations," He also said: "*Lo I am with*

*you always."* And our missionaries claim the same assurance still today, for he said: "*With you always even unto the end of the world.*"

The pastor of the church had asked the good Dr. Goodyear to occupy his pulpit that morning. He took as his text the words of Paul:

"It is required in stewards that a man be found faithful." (I Cor. 4:2.)

"God does not require success or great accomplishment. All He requires is that each man, according to his ability, stand faithfully in his place, doing the work that is given to him, and ever watching and waiting for the word of his Lord."

The whitening hair and venerable form of this man who had grown old in faithful, loving service, added meaning to the words which he spoke. In closing he recalled that incident in the temple when the infant Jesus was brought in by his parents, and the aged Simeon was there, "To whom it had been revealed by the Holy Ghost that he should not see death before he had seen the Lord's Christ. Then took He him up in his arms and blessed God and said, 'Lord, now lettest Thou thy servant depart in peace according to Thy word.'"

"I, too, am now getting to be an old man," said he. "Like Simeon, I have nothing great to claim of work or worth, only the one purpose, to be always loyally faithful to my Lord. I know it seems pre-

sumption even to have the thought, but in my quiet moments of devotion there has often come the wish, sometimes almost rising to a hope or ecstatic vision: 'What if God should make the same precious gift to me, before I pass away, to see and welcome the returning Christ; not now to take Him in my arms, but to kneel before Him, have Him place His hands upon my head and speak the blessed words, 'Well done.' Yes, I know it is too great a privilege for my unworthiness to ask, but I will still stand, patient, waiting, watching, loving, faithful to the end."

As he said this, Norton suddenly recalled the little paragraph he had seen in the morning paper, and the thought came:

"The dear old faithful soul! Can it be possible that God is really going to give him his wish, and his long hope is really to come true?"

### III

When the service was over Norton went home with the Judge's family. After luncheon the talk drifted around to the morning's sermon. The Judge, too, had seen the little item in the morning paper, but not having the matter so vividly in his mind, had passed it off as merely one of the common wonder tales from the superstitious East.

But it brought up the subject and led to some consideration of what the event would be apt to be



like if it really happened and Jesus really descended, the question whether this present occurrence in Jerusalem, supposing the reports were true, could fulfill the predictions that were made about it in the Bible.

"What do you think of it, Judge?"

"You mean that item in the paper this morning about a supposed return of Jesus to the earth? Really, I hadn't thought much about it."

"You saw it, then?"

"Yes, but there are so many accounts of marvelous things in the remote places that one grows rather careless.

"I suppose I would not have particularly noticed it either if we had not been talking on that subject several times lately."

"It is something of a coincidence, coming just after the sermon we had last night."

"And this morning, too. You remember his closing words."

"It would be fine if the good old doctor is to get his wish fulfilled."

"Do you think there is any possibility that it could be true?"

"We have got where we don't consider anything impossible in these days. When I was your age it would have been considered just as impossible and miraculous to see men flying in the air, and we hardly turn our heads to see them now."

"Yes, that is so. But what I mean is, does this agree with what the return of Jesus would probably be like? Does it fulfill the predictions which seem to be made in the Bible about it?"

"Really I am not very well up on the subject of Bible predictions. For instance, what do you have in mind?"

"Neither do I have very definite ideas. But it seems to me it is always thought of as a very public event. I think the expression is used somewhere, 'Every eye shall see Him.' He would be manifest to the whole world."

"Yes, but you know that could not be in a literal, physical sense. Even the sun can only be seen by half the people in the world at any one time."

"If it is a figure it must represent something."

"I think that part can be easily realized. Supposing it to be true, then here are we, within a few hours after it occurs, reading about it, clear on the other side of the world. In the conditions when the predictions were made it would have taken months or years for any report to reach people at this distance, if it ever did reach them at all."

"Could that be called 'Seeing Him'?"

"That is the way we 'see' most great events nowadays. In that sense the whole world would see His return almost as soon and quite as vividly and correctly as though with the physical eye, which, of course, would be physically impossible."

"Yes, I suppose that may be considered to fulfill that condition. Still doesn't it seem that it should make more stir someway?"

"It is the permanent, continuing effect that is really important. But I suppose what you mean is that this can not really be Jesus come back, for if Jesus had really come it would have made a much larger and more stupendous impression on the people who were there."

"Yes. This meager report, by a roundabout way, and not even yet confirmed. Would not such an event, if it really occurred, have attracted more attention, and come with full particulars and a certainty that would leave no question or room to doubt?"

"But remember that this is only a first advance report, coming after the morning papers were already on the press. We must wait till we get tomorrow's papers. We don't get much news here on Sundays. Maybe the New York papers are already giving full reports and flaring headlines."

"We will see what the later papers say."

"Remember, though, that I am not saying or even surmising, that it really is true, but merely, with my long experience in court of how things are seen and reported, trying to vision what would be the reports we would receive and the impression made on the people who saw it, if such a great event really should occur."



"I suppose we laymen do expect too much certainty, and imagine that everybody should know everything at once."

"In the first place, the very farthest limit that a man can be seen and distinguished with the eye, even as a mere speck, is about five miles. At one mile he is barely seen, and his features very imperfectly even at two or three hundred yards. Think how difficult it is to make out at all the figure of the man in an airplane at only a moderate height. A strong light, of course, would be seen further, though in the daytime that, too, would have very much decreased range. At a distance of ten or twenty miles, be the occurrence as magnificent as the most sanguine imagine, the most that anyone could possibly have perceived would be a region of very bright light, which might easily be supposed by them to be the result of some lesser cause nearer at hand."

"Then its not making a wider commotion is no objection."

"Perhaps our unreflecting conception would be of a whole nation or a whole continent seeing Him descend. But you can easily see how unthinkably impossible that would be. In fact, to be clearly seen from the whole extent of one of our medium sized cities, would be quite exceptional."

"Yes, I suppose that is true. I was once within three miles of a great disaster, which wrecked a

city block and horrified the nation, but I never knew anything about it till I saw it in the evening papers."

"Now of course a person descending out of the sky in a great blaze of light would seem wonderful to anyone. But the ones who would see this would not be trained, educated men, with scientific habits of thought, able to really appreciate what was taking place. They would be mostly ignorant oriental peasants, with minds steeped in wonder tales, expecting something like this almost any day."

"And so it would not make the impression upon them, or have the tremendous meaning it would to us?"

"On all these accounts, then, it is not hard to imagine that even if this of which we have heard should be all that the fullest interpretation of the prophecies requires, the report that would reach us, especially this early and in this roundabout, obstructed way, might easily be very far from what the real importance of the occurrence would warrant."

"Well, Judge, your expert knowledge of the value of evidence is a great help in a case like this. I can very well see that we could hardly look for more detailed or accurate descriptions than we have already received."

With a little laugh the judge replied:

"I must not let my professional habits carry me

too far. If we are not careful we will soon get ourselves to really believe that it is true. But, to change the subject, I hope we are to have you with us for supper tonight."

"I am afraid not. Thank you just as much. They have got me mixed up in the 'Boys' League,' and I have promised to have a bunch of boys up at my room this afternoon."

As a matter of fact, it was Norton who had been the chief mover in getting up the league. It consisted of boys who used to roam the streets Sunday afternoon and evening, getting into all kinds of mischief and bad company. He had got them together under a charter of the "Boy Scouts." Sometimes he would go off with them for a walk in the hills, or have them spend a quiet evening with interesting books, or have a talk by someone on some practical topic. And gradually most of them had been led to become interested in some of the Endeavor or other young people's societies of the various churches.

#### IV

Before the evening services the speakers and convention delegates had all gone, and the exercises settled back to their usual channels. Quite a number of people had seen or heard about the little item in the morning papers, and though it was always discounted, yet it could not fail to attract a certain degree of interest.



The attendance at the Endeavor Society was rather larger than usual, and there was apparent just a slight air of detachment or expectancy. Nearly every one recited a Bible verse, but when a call was made for "Sentence Prayers" there was a pause, and hardly anyone seemed to respond. The hymns that were called for were chiefly the old classics: "Rock of Ages," "My Faith Looks Up to Thee," "Onward, Christian Soldier."

Nearly all the members, however, stayed for the church services. The pastor took his theme from the Parable of the Rich Man and Lazarus. "If they hear not Moses and the Prophets, neither will they be converted though one rose from the dead." (Lk. 16:31.)

After returning from the church services, Norton stopped in for a few moments at the Porter home. Late in the evening the judge had received his copy of the New York afternoon paper. The events happening in Jerusalem were again reported, and confirmed from several sources. It gave a full column to them, with large, but cautious headlines.

## DESCENT OF MESSIAH

*Great Excitement in the Holy City*

*Temple Hill Crowded with Eager Sightseers*

Paris, June 12.—A special dispatch to the "*Echo de Paris*" from its correspondent in Jerusalem says: The whole city of Jerusalem is greatly excited over the wonder-

ful event which occurred this morning. Temple Hill is crowded with sightseers, and it is the one topic of conversation in the streets and bazaars all day. No one seems to fully understand its meaning, but it is the universal opinion that this is a visit from some inhabitant of one of the other planets, or of heaven.

Early this morning a great blaze of glory and an intense, but peculiar light appearing to the eastward aroused all the city, and a mysterious person with brilliantly shining clothes is now at the mosque up on Temple Hill, where it is claimed that He descended out of the sky from a shining white cloud. Most observers insist that the cloud was made up of moving creatures of some kind, which they claim were angels.

Among the Armenians, Greeks and other Christian sects, the report is being circulated that it is the Jesus who lived two thousand years ago returned to earth again.

London, June 12.—Reuter's dispatch from its Jerusalem correspondent says: The city has been thrown into the greatest commotion by a remarkable event which occurred there this morning about 9 o'clock. A wonderful being of some sort descended out of the air somewhere near the great Mohammedan mosque which stands on the site of the ancient Jewish temple. Very remarkable appearances are reported in connection with His descent, including a very bright cloud, which observers declare was composed of some kind of animate beings. An extraordinary brilliancy seems to surround all things connected with this event, and this, in connection with the other unusual appearances is drawing large crowds of sightseers to the hill. The government acted promptly, and sent a company of troops to the spot, and the crowd has been kept under good control. Religious people are starting the report that this is the Messiah, or Jesus, returned again to the earth from heaven.

London, June 12.—The agent of the Standard Oil Company cables from Jerusalem: Whole city greatly excited over strange person, claimed to be Jesus Christ returned from heaven. Brilliant light and wonderful appearances in the building on Temple Hill, where mysterious person is staying. Excitement spreading in the city and country, and many persons flocking in from surrounding villages as reports go out. Advise arrangements and facilities for large increase of business here in near future.

## V

“Well, Judge, it begins to look as if there were something serious after all. What do you think of it now?”

“I must confess,” said the judge, “I talked very philosophically about it all, this afternoon, but really I was hardly equal to my own words. This rather gets the better of me. I hardly know what to think.”

“You believe, then, that all this is genuine, and something great has happened, which probably is the descent of Jesus to the earth?”

“The evidence seems good and the reports such as we should normally credit. Of course there is a possibility of other explanations, and we will await with interest the morning papers. But the presumption now is that the reports are correct, with the probability that it really is an appearance of the Lord Jesus.”

“What, then, are we to look for as the result of



it? What effect is it to have on the world and all its millions of human beings? For I assume of course it would have meaning for all the world. What are we expected to do?"

"I am afraid I will have to put that question to you. You are rather more intimate with church and religious affairs than I am. You are a young man, and it is the young that are eager for the new and strange. I am getting rather old and settled in my habits and feelings. Though I have never had as much to do as some with the emotional and ecclesiastical sides of religion, yet the Master, as I have known Him, has had much influence in shaping the practical side of my life. And now, in the eventide I had hoped to still go on and spend a few more years of quiet usefulness, trusting that 'His hand will still lead on,' and hoping that I would be ready when His call shall come, to go forward to new duties in the new life beyond."

The judge looked very thoughtful, and as they sat in silence for a few minutes, Norton remembered the long, noble life the judge had lived, modest, generous, always active for the right, with a friendly word and a helpful hand for everybody. Now his hair was silvering, his step was getting slower, and his long term of faithful service was verging toward the evening hour. As the judge was speaking those closing words Norton noticed a shade of perplexed sadness pass over his face, and somehow,

he knew not why, there flashed into his mind those words the old preacher had quoted:

“Now lettest thou thy servant depart in peace, O Lord.”

## VI

The morning papers came out with full confirmation of all that had been published. Flaring headlines stretched clear across the top of all the papers and the whole front page was taken up with reports of various kinds from various places, of the great event which had taken place.

## MESSIAH DESCENDS AT JERUSALEM

*Miracles of the Bible Excelled by Twentieth-Century  
Wonder—Angels from the Celestial World  
Accompany Heavenly Visitor Who  
Appears at the Old Jewish Capital—Mohammedan  
Authorities at Constantinople Extend  
Official Welcome*

New York, June 13.—The earlier reports have been fully confirmed, and there seems now to be no doubt that some strange<sup>1</sup> celestial visitor has appeared on the earth. He was seen to descend out of the air some time yesterday morning, and is attended by a small band of companions. A vast number of some kind of celestial beings accompanied Him, flying in the air, but these disappeared after He had alighted safely on the ground.

He is staying in the Mosque of Omar, on Temple Hill.

This is intensely illuminated by a mysterious light which seems to surround Him, and at night the glow, reflected from the sky, could be seen for several miles around. It is believed that today will bring some statement from Him or some explanation of who the mysterious stranger is.

New York, June 13.—Associated Press Dispatches from Jerusalem give full particulars of the great event which occurred there yesterday morning, and which seems likely to carry great significance. The remarkable person who descended to the earth is now staying in the Mohammedan mosque which stands on the spot occupied in ancient times by Solomon's Temple. The mysterious, glittering brightness which seems to radiate from Him has made everyone timid about entering, or even approaching near the building, but He has several times appeared on the platform with his hands elevated and extended as if in some religious act. There are a number of persons with Him, and the opinion seems very generally held that it is Jesus and his twelve disciples returned from heaven.

The particulars of the descent have been carefully collected from a large number of persons who were actual eye-witnesses, and near enough to see with a good degree of distinctness. Their stories vary a good deal but there is substantial agreement on the main particulars.

The time of the descent is variously reported from "About seven in the morning" to "A little before noon." One report is that it was just as the second mass was being concluded in the chapel of the Sinaiatic Fathers near the hill, which would make it somewhere between eight and nine o'clock. A garrison of native soldiers on the slope of Mount Olivet reported that they were just changing guard when the bright light was seen, which would indicate about the same time. A group of American tourists who were out early sightseeing, report first noticing the light from the



Tower of David, and one of them claims to have looked at the time and found it just 8:20 a. m.

The light was first seen as a brilliant spot high above the Mount of Olives, and was taken for a meteor or a flash of lightning, but it remained steadfast and the sky was clear. Gradually it grew larger as it drew nearer, and the whole sky was suffused with an intense but peculiar radiance. Inside of the intense brightness a great many moving forms were seen passing hither and thither, as though there were a great many living beings of some kind moving about. Not till it was quite near were people able to distinguish the central object, which appeared to be a man in very brilliant clothing. Even in the midst of the great brightness this one seemed to shine more intensely than any of the rest.

It was this one, when the company came nearest to the earth above Temple Hill, that descended to the ground in the open space before the Mohammedan mosque. There were a number of other men who descended with Him; some said eight, but others insisted that they counted as many as twelve. They stood a while after alighting, and the central figure lifted His hands in the attitude of some religious ceremony such as previously described. Then they turned and all walked slowly into one of the anterooms of the mosque. There was no one in the mosque at the time, which would indicate an early hour before the hour of morning prayer. The attendants of the mosque were all absent, and on returning were afraid to enter on account of the mysterious, intense brightness.

The British authorities in the city are not willing yet to give out any statement regarding the occurrence, but say they see nothing which calls for any official interference on their part, even if they were able to make any. The native officials are very noncommittal, and say they will not

take any steps until they receive advice from the higher authorities.

The populace of the city are greatly excited and vast numbers are thronging up toward the Temple Hill, but they still keep at a safe distance from the mosque where the persons are, through fear of the mysterious light.

It is believed by many that the mysterious visitor will soon make some statement to the people, provided He is able to communicate in any known language, or at least give some sign which will indicate the purpose of His coming. It is not generally thought He has come with any hostile design, as there has been nothing to indicate preparation for anything of the kind, and His appearance at the times when he has been seen does not suggest any such intentions. If, as the great majority seem to believe, this is the historic Jesus returned from heaven to earth, He will doubtless soon get into communication with the officials of some of the Christian churches, and the matter will be made clear.

London, June 13.—Special to the Times: Hon. Wingate Grayson, K. C. B., who is on a tour in the East sends a graphic account of the great event which has just occurred in the city of Jerusalem. Their party arrived in the city June 9th, and were staying at the Hotel Plaza, in the western part of the city, only about a mile and a half from the scene of the descent. He talked with many persons who had been eyewitnesses of all that occurred, and he himself saw the wonderful appearances in the sky, and later made closer observations at the very place where the mysterious visitors descended. He gives a vivid report of this most wonderful occurrence.

“The whole city is in commotion today over a wonderful and mysterious event which has just transpired here. The authorities seem unable to give any adequate explanation,

and the wildest rumors and surmises are current. The most popular opinion seems to be that the Jesus of Bible times has returned to earth again. This report is circulated by the ignorant, superstitious peasantry and is to be taken with due reserve, but that something very remarkable has occurred is beyond question.

“Early this morning, amid a wonderful blaze of glory, some celestial being descended out of the sky and came to the earth. This very mysterious person is now staying in the Mosque of Omar up on Temple Hill, and an intense and unexplainable light continually hovers over the place. He seems to have several companions or attendants, who are still with Him. I was not so fortunate as to be present at the time of His arrival, but I have made minute inquiries of those who were eyewitnesses and have as far as possible corroborated all at the scene of the occurrence.

“The first appearance was seen shortly before nine o’clock this morning. Some observers saw a bright spot high in the sky and to the eastward, about over the Mount of Olives. It was so brilliant that, although the sun was shining clear at the time, it seemed to glitter and glisten in the air. It rapidly drew nearer, and had at first the appearance of a very bright cloud. As it got near enough to distinguish objects, the cloud seemed to be made up of moving forms of some kind. Nearer and nearer it came, till it stood right over the Mohammedan mosque, “The Dome of the Rock,” on Temple Hill. Then a glittering, bright form was seen to descend and come to the ground in the vicinity of the mosque. Twelve other forms, a little less brilliant, descended after the first.

“The intense brightness illuminated all parts of the city. The light flashed on the windows of our hotel, and many ran out, thinking there was a fire. We were at breakfast at the time, and the manager soon came in to assure us that



there was no danger, and to give us some report of what was taking place. When we went out the whole eastern sky was lit up with a splendor that almost made the sun seem dim. On all sides people were running, some in terror to seek safety, and some in curiosity hastening toward the direction where the center of the great spectacle seemed to be.

"I started at once for Temple Hill, and when I reached there the whole interior of the mosque where the party seems to have retired, was flooded with light, but the intense glory in the sky, and the bright, animated cloud, whatever it was, had disappeared. A company of soldiers had already arrived and were guarding all approaches to the mosque, and no one was allowed to enter on any pretext, but I was given a promise to have a permit as soon as anyone was allowed to enter.

"It is quite evident that some very remarkable epoch-making event has happened, and the explanation made by the Christian bodies is gradually gaining more and more currency."

Constantinople, June 13.—The Moslem authorities yesterday received a dispatch from the rulers of the Mosque of Omar at Jerusalem, reporting that a miraculous person had descended out of the sky and taken possession of the mosque. As the strange visitor bore unmistakable marks of being of celestial origin, the mosque had been resigned to His possession, and the faithful were eagerly waiting for further signs of the heavenly purpose.

This report caused great enthusiasm. The authorities immediately telegraphed to Jerusalem formally welcoming the heavenly visitant, and officially granting to Him full possession of the mosque and all the surrounding grounds and buildings.

The whole city of Constantinople turned out to celebrate

the news last night. Meetings were held in many places and excited crowds marched through the streets carrying torches and religious banners, and shouting the ancient battle cries of the faithful. All the foreign sections were strongly guarded by the soldiers, and no violence or looting has thus far been reported.

## VII

Soon after Norton arrived at the bank next morning, the president called him into his private office.

"You are a little more conversant with the church and religious matters than the rest of us, and if you will pardon the liberty, I have called you in to get your opinion on the recent very remarkable events which are happening in the East. You are well aware how much the financial situation is affected by world conditions, and how important it is for the bank to have a correct understanding of them."

"I am sure you flatter my religious knowledge, but I shall be more than glad to render any service I can. I am afraid, however, that my contribution will be disappointing."

"You have read the morning papers of course."

"The first meager report seems to be fully confirmed, and there seems to be no doubt of the genuineness of the occurrence."

"Do you think the explanation that is given is a probable one?"

“That the mysterious visitor is the Lord Jesus returned from heaven?”

“Yes. Has there been reason to expect such an event, and is that the meaning of this which is reported? Is this mysterious person the Biblical Jesus Christ?”

“Of that I can only give my opinion, and I doubt if it has any more value than your own. There is a certain section of the Christian Church which lays great stress on their hope of a personal, visible return of Jesus Christ to the earth to complete the work He left unfinished. They base their hope on certain Bible passages which seem specifically to predict such a return, and there are a considerable number of other prophecies which they construe as referring to it.”

“Does this which is reported from Jerusalem correspond with what they believe is predicted? Does it seem fairly evident that this is a fulfillment of those predictions, and really is Jesus Christ returned?”

“There is not complete agreement as to just what kind of events are predicted. Some, I believe, look for certain great cataclysmic events in connection with His coming. Others postpone these to a later date at the end of the world, and make the circumstances of His coming more normal. But there is general agreement as to the central idea that Jesus is coming again and that He will remain and



rule for a long while on this earth. That time of His presence is given the name of 'millennium'."

"Are you inclined to believe that this is Jesus so returned?"

"As I said, my opinion is no better than any other man's, but I think I must say yes. It seems to me that interpretation would fit the case, at least as some expect it to be, and I have seen no feature of it which is inconsistent with that explanation."

"Supposing, then, that this really is the Messiah, what is likely to be the result of His coming? You understand that I speak as a banker. Every great event influences the economic situation. We must look ahead and make provision for what is to be. What will probably be His program? What will He do?"

"Remember that I warned you that my ideas on this whole subject were very sketchy and imperfect. In a general way I know there is such a hope, but as to the particulars and details, I am afraid anything I could say would be too unreliable to be of any value. If Dr. Goodyear, who spoke at the convention Saturday night, were still here, he could give you full information. Very probably our pastor, Dr. Wharton, could give you a satisfactory account."

"Do you think he would allow us to call on him for an interview?"

"Yes, if he is not engaged, I am sure he would."

I will call him up on the telephone and inquire."

Norton called the doctor up, and very fortunately found him in his study.

"The doctor says he is just on the point of starting downtown, and will be glad to call in at the bank if you wish to see him."

"Tell him we will await his coming here. I shall also be glad to have you join our conference when he comes."

In a short time Dr. Wharton arrived at the bank and Norton took him in to the president's office.

"Well, Doctor, I have often had the pleasure of listening to your good sermons, but this is the first time I have ever called upon you for pastoral advice, and I am afraid now my purpose is more financial than spiritual."

"Oh, I suppose we preachers, like Paul, are to be 'All things to all men.' It would be more normal, though, if it were I who were applying to you for the financial advice."

"It looks, these last few days, as though finance and religion and a number of other things were likely to get pretty closely connected."

"You have in mind, I presume, the reports we have just had from the city of Jerusalem."

"Yes, that is the matter I had in mind, and the reason for this intrusion on your Monday rest. I am considering it from a business standpoint as a banker, what influence it may have on finance."

"I am not sure I see how I can help you there."

"You are perhaps aware that money and credit are very sensitive things, and every great event in any department of life affects them one way or the other."

"So you naturally suppose that this great event is going to affect them, and would like to determine in what way."

"Just so. I have been talking with your very able understudy here about what will be the program if this mysterious person who has appeared proves really to be the returned Jesus Christ, as the opinion seems gaining ground that He is. Norton has modestly referred me to you as able to give in more detail what is the expectation with regard to Him of those who have made special study of the matter."

"You mean, what do they hold that the predictions with regard to His coming say is likely to happen?"

"Precisely. If this coming is a fulfillment of these predictions, it seems plausible to expect that the predictions of what He will do while here will also be fulfilled, and we may make our preparations and adjustments accordingly."

"You have laid out for me a pretty good sized task, especially as there are so many varied opinions and interpretations. I can do no more than give you just a general idea of one or two."



"I am sure any light you can throw on the subject will be very gratefully received and very valuable."

"One rather prominent view is that the coming will be accompanied by the rising from the grave of all dead Christians, and a change of the bodies of living ones into a spiritual form which can rise up and float in the air, while all those not true Christians, comprising the very great majority of all the people in the world, will be destroyed. This view lends itself more easily to vivid emotional appeal and affords scope for erudite interpretation of scripture, and it is therefore quite in favor with a certain class of popular preachers. Now, of course, if anything of that kind takes place the world will cease to be the kind of world it is now. Anything like the kind of life, business and society we have now will be entirely out of the question. It will be practically the same as what most people consider heaven to be."

"And of course it would be useless to try to adjust our business situation to fit that state, for, as far as one could judge, there would be no use for banks and business."

"As regards the present question, we may eliminate that program, for if this is Jesus, He is already here without any of those great cataclysmic events, so this we are considering is not that kind of coming and that program."

“But there is another and a more normal program of events proposed by other interpreters, I understand.”

“It is not so easy to state the other views, for they are very much less definite and clear as to details, and less completely worked out to conspicuous great dénouements. Three things, perhaps, most characterize them:

“First. The great privilege and blessedness of actual visible fellowship with Jesus.

“Second. The conversion of the whole heathen world, which it is held the ordinary missionary effort will never accomplish.

“Third. The personal reign of Jesus as sovereign of the whole world, righting all the wrongs and giving perfect justice and perfect government to all men.”

“It is only with the last of these, I presume, that we as business men would be primarily concerned. That one, however, must affect us very intimately indeed, though just in what way is not yet fully apparent.”

“I am sorry I can not give you more satisfactory information germane to your line. I think, however, if this proves to be as most now believe, the second advent of the Messiah, the program most plausible to expect from Him would be along the line of the three particulars I have just now noted.”

"I am sure all honest bankers will be pleased to have a reign of perfect justice and good government. As for you in the churches, is it not true that the matter of fellowship with the personal Jesus is coming more and more prominently to the front as the chief motive and chief appeal of religion on its emotional side? And I presume the church boards and collecting agencies will feel a great load lifted off their shoulders if the world is all miraculously converted, and there is no more need of collecting money and sending out men for foreign missions."

## VIII

The evening papers came out again with full page flare heads, and still further reports and dispatches from various places. It was only the second day, but events were developing very rapidly.

## CELESTIAL VISITOR DECLARED TO BE MESSIAH

*World Rule to Be Established—Companions Are the  
Twelve Apostles—Heavy Drop in Consols  
—Tokyo Sends Special Envoy*

Jerusalem, June 13.—About ten o'clock this morning one of the persons who are in attendance on the celestial visitor was seen to come out from the mosque where all are staying, and advance toward the open space near the western gate of the inclosure, where a dense crowd was congre-



gated. After an elaborate and ceremonious salutation he began to make a speech, but the language was such that no one could understand what was being said.

It eventually occurred to someone that the words were probably ancient Hebrew, and inquiry was made whether there was anyone present who understood that language. Someone found an old Jewish apothecary named Isador Israels, who had a little shop down in the lower bazaar. He had considerable reputation for learning among his companions, and agreed to see what he could do. After listening a while he said that the language was not pure Hebrew but a dialect closely allied to the ancient Aramaic. He had studied it some in his youth, but was not sure whether he could remember it sufficiently to make out the stranger's message.

The chief of police, who was present, made signs to the speaker, and old Isador was led forward to communicate with him. He found it very difficult at first to recall enough words of the ancient tongue to express himself, but gradually he got the speaker to understand that the language he used was not understood by the people. He himself understood it, though not very perfectly; still if the honorable envoy would speak his message very slowly and simply to him, he would do his best to interpret it to the people.

The speaker seemed much surprised that his language should not be understood in that place, but he acceded to the request, and began again and made his explanations to the old apothecary and he reported to the crowd.

He said he was there to make a formal announcement of the purpose of their party. As all doubtless understood, the heavenly visitor was the Lord Jesus Christ, returned from heaven to begin His rule over the nations of the world. With Him had come His twelve apostles, according to the promise that they "Should sit on twelve thrones judging

the twelve tribes of Israel." He himself was the Apostle Peter. He said that "All authority had been given to Jesus in heaven and in earth," and all the kingdoms of the world were given to Him for a possession.

As soon as convenient the Lord Jesus would like to meet the representatives of the different nations and make suitable arrangements for taking over their governments. He understood that many of the nations now did not have kings over them and affairs were left in a looser state, managed in some way by the people themselves, but he presumed they would have some sort of officials that could meet with the Lord and make the necessary arrangements.

He had heard that some kind of means had been devised for the very rapid transmission of messages all over the world, and if there were any of the magistrates or authorities of the city present in the audience they were hereby directed to have such messages sent to all the nations, announcing the arrival of the Lord, and instructing them to have their rulers or accredited envoys come here that suitable plans and arrangements might be made.

They themselves also were directed to come into audience with the Lord Jesus to receive full instructions so that formal authoritative decrees might be sent out in regard to the matter. If there were any princes or free born citizens of other and distant countries in the city, they also were invited to come into conference.

He took this occasion to remind them that though a great many men would have to be appointed for the details of administration in all lands, only men of good character and exemplary lives need hope to receive such appointments.

On behalf of the Lord Jesus he wished to extend a benediction of peace and good will to all men of sincere and honest hearts.

It is needless to say that this message produced a pro-

found impression, for though the speaker was somewhat antiquated in his manners and ideas, yet, remembering the celestial origin of these persons, and the miraculous signs that had attended their coming and still surrounded their presence, it was felt by all that he was really the spokesman of undeniable authority, backed by irresistible power. All the officials of the city, as well as all consular agents and other foreign representatives in the city, were notified, and arrangements made for a preliminary conference in the afternoon, to be followed by a personal interview later directly with the Lord Jesus.

Jerusalem, June 13.—Great satisfaction is felt in the city that a statement has now come from the celestial visitor, declaring Himself the Messiah, and the tension is greatly relieved. While the style of the communication seems somewhat naive and simple for the twentieth century, and the whole demeanor of the party somewhat peculiar, yet it is quite in consonance with the quiet deportment of the Jesus known in history, and not strange from persons trained in the usages of a far ancient era.

Much speculation is heard as to what will be the treatment of the messages by the various nations, and whether it will be necessary for the new sovereign to call into use the miraculous coercive power which it is believed by many is at His disposal. Events are moving quite swiftly, and we shall probably have further enlightenment in the course of a few days, or hours.

Paris, June 13.—Dispatches from Jerusalem report that the mysterious visitor has declared Himself to be the Messiah come to reign over the nations of the world. Consols dropped twenty points, and there has been a sharp decline in all securities. Official confirmation of the report, however, has not yet been received.

Tokyo, June 13.—The Japanese consul at Port Said has



been ordered to proceed at once to Jerusalem, to make a full investigation of the nature of the occurrences there, and their political import if any, and report to the government here.

A large number of other reports and dispatches from various places were also published, and most of the papers were embellished with large cuts of the Mosque of Omar, and other prominent buildings in the sacred city.

## IX

The later editions had the following special dispatch:

Jerusalem, June 13.—At the informal meeting held this afternoon, of the various consular agents, together with the chief civil and military officials in the city, it was decided that a representative delegation should wait upon the celestial visitor, or Messiah, to offer Him some kind of appropriate formal welcome or recognition, and receive any message or directions He might wish to give.

A commission was selected for this errand, consisting of the resident consuls of the United States, Great Britain and France, with the Japanese consul who had come up from Port Said, and Count Montrovani of Italy, the Italian consul being absent, together with the mayor or governor of the city and Major Banks, the ranking officer of the military forces in the city. They also took with them the old Isador Israels, in case it should be necessary to use an interpreter in communicating.

The party reached the mosque about 4:45, and were met by two of the attendants, later learned to be the apostles, Andrew and Philip. They welcomed them very courteously,

led them in and made signs for them to wait while they went to bring their Lord.

The figure of the Messiah, when He appeared, was very majestic. The glistening brilliance which had distinguished His person and clothing when He first appeared, still continued, but it had been very much moderated, so that it was quite possible to look at Him now without discomfort.

His face wore a most benign smile, as He approached, and His first act when He came near was to raise His hands in benediction, and all instinctively fell on their knees as He repeated over them a blessing.

He spoke to them in the English language, and as fortunately all the party understood it there was no need for an interpreter.

He said, He presumed they had come in response to the invitation given by His apostle Peter this morning. He had not required so immediate an interview, but He was very glad the response had been so prompt, as it augured well for an obedience and a readiness to receive Him now, which would make the results of this coming quite different from those when He was here before.

He assumed they all understood that the purpose of His coming now was to take sovereign command and control of all the nations of the world, and to personally rule and govern them with justice and righteousness.

As the form of government and rule was very different in the various nations, each nation might take its own method to acknowledge His sovereignty, and turn over its rule and administration to Him. He would not be unduly hasty but would allow liberal time for the necessary details of the transfer to be effected, but He would expect some definite and declarative action to be taken with reasonable promptness, and hoped that there would be no failure in that, as otherwise it would be necessary for Him to assume

control without formal consent, which might entail some unpleasant complications.

He wished that all consular and other agents in the city would immediately communicate with their governments and bring the matter before them for their prompt action. He would not, of course, expect any definite replies so early, but it might expedite fuller understanding to appoint another meeting with them tomorrow afternoon at five o'clock. He would be glad if all the other consular agents, and other representatives and men of influence from all the countries, would come with them at that time.



## PART III

*The Pharisees came, seeking of Him  
a sign from heaven, tempting Him.*

*Mk. 8:11.*

## PART III

### I

Meanwhile life had been going on almost as usual in the city of Brockton. The children had gone to school as usual and, although there was a good deal of suppressed excitement apparent among the teachers and older pupils, yet lessons went on in regular order. Elsie in her work in the primary room, did not find her little folks much affected, but she herself had been deeply impressed by all the news that had come, and found it difficult to keep her mind and her heart concentrated on her homely duties.

Elsie was the only daughter of Professor C. F. Burton, for many years professor of history in Benham College. He had died about five years ago, and her mother had followed three years later. Not much worldly wealth had been left to her, but she had inherited a gentle, generous, loving disposition that had endeared her to all who came in contact with her. She was specially liked by the children and had been very successful as a teacher of the primary department in one of the city schools.

She was glad when the hour for dismissal came. Winifred Sefton and Gladys Holmes, two of the other teachers in the building, her most intimate

friends, were waiting for her in the halls, and she asked them to come on home with her. On the way they overtook Ruth Stuart, another intimate friend, and took her along. There was but one thing they could talk about when the teacups had done their duty and they were all comfortably ensconced in their favorite nooks of Elsie's cozy quarters.

"Isn't it wonderful!" said Gladys. "I feel as if we were only characters in a story, and it is hard to realize that it is actually true."

And right after that beautiful sermon by Dr. Goodyear explaining it all to us," said Winifred.

"Won't he be delighted?" said Ruth. "I wonder if he isn't as much surprised and bewildered as the rest of us."

"I think it is so, dear," said Elsie, "that he is to get his great wish gratified. You remember his closing words Sunday morning."

"Yes, and you know what he said about us Saturday night. I have been thinking pretty seriously about that lately."

"How strange it will seem to really see Him and have Him talk to us."

"And to have Him walk into our school rooms some day and make a beautiful talk to the children," said Ruth.

"Remember how the women used to follow Him and minister to Him. I think I could do that," said the practical Winifred, who had two older brothers.



"Do you suppose He will come to visit us in our homes as He did to Martha and Mary in Bethany?"

"I don't know how to cook, so I shall have the place of Mary then," said Gladys.

"I am going to go home and read my Bible all through," said Ruth, "so that I will know how to talk with Him."

"Do you suppose He would let us form a band of women disciples to come every day and listen to His teaching?"

"I will get Him to cure my earache. You know how I suffered with it last winter."

"What a change it will make in everything when we can go right to Him with all our questions and troubles, and He will tell us just what is right."

"Oh, I can hardly wait till the time comes to see Him."

"And to think that we never thought much about it before we heard that sermon Saturday night. He might have come and found us entirely unprepared to meet Him."

## II

Young Welton was at the Enbrights for supper again Monday night. Indeed it was fast developing into a habit. Of course the one great topic claimed most of the conversation. Mrs. Enbright's brother, John, from New York, head of the John Mills & Sons Hardware Co., was there.

"How is the news being received in New York, John?" said Mrs. Enbright.

"It hasn't made as much stir as you might think, Ellen," he replied. "Of course the papers are full of it, with extras coming out every few hours. But we are so fed up with excitements and new things there that our mental apparatus for wonder and enthusiasm gets rather numbed."

"What do people think of His demand that all the governments hand over their authority to Him? Do they think it will be done without a struggle? Or was the news received before you left?"

"An extra was out just as I was getting on the train. I talked with quite a number of men on the way down. Most of them thought that if this really is the divine being He is reported to be, there is no question but He will get the control of all the nations, if He wants it. Some thought there would be a great struggle, and He would have to use His almighty power to overthrow or destroy His opponents. Quite a number thought if He would only do some great spectacular miracle so that everybody would have no doubt of His real and infinite power, the transfer would be granted without very much opposition."

"What do you think about it, father?" said Gertrude.

"Well, it seems to me if He really is Jesus, and a divine being, He doubtless knew what would be the

result of His demands before He came, and He would see to it beforehand that the time and circumstances were favorable for His success."

"Do not scholars claim," said Welton, "that His coming is foretold in the Bible, and many of the circumstances are predicted? If I recall aright, I think they speak of wars and famines and earthquakes in connection with it."

"Those are the signs and forerunners, are they not? If so have we not had them all? There was the great earthquake in Japan, the earlier one in San Francisco, besides numerous other earthquakes and destructive volcanic eruptions. As for famines, for years now the world has had a continuous famine camp somewhere, central Europe, Russia, China, India. The most sweeping destruction might have resulted from these if such enormous contributions had not been made by the more favored lands, and transportation been possible to make it available."

"As for war, there is no question but we have had enough of that," said someone.

"It certainly does look like the predictions were well fulfilled."

"It is more than that. It is preparation. The earthquakes have awed men's minds. The famine relief has drawn their hearts together, and the great war and its terrible aftermath have made them ready for anything that gives promise of stability and peace. Disappointed with the futility of human

power and wisdom, many think they see signs that men's minds are turning now to God, with a more real appreciation of His presence and dependence on His power and wisdom. If this really is the divine ruler come down from heaven, it would not be strange if at least all those nations now in such distress should hail Him as the great deliverer. With all those nations under His domain, and with His great power and prestige, the other nations would not be likely to try to hold out against Him."

After supper Welton and Gertrude strolled out to the arbor in the twilight. Their talk had wandered off to quite other topics than those of the supper table, for youth and June time were both here claiming right of way. But the stars were glimmering down through the trellis, and after a moment of silence Gertrude said:

"Isn't the sky wonderful tonight? The stars twinkle down at us so bright and cheerful. And yet the astronomers say that they are countless millions of miles away, distances too great to even imagine."

"This old earth is a pretty good place for us," said Welton. "Fortunately we don't have to go away up to any of them."

"I was thinking: How can heaven be up beyond the stars? If this is Jesus we are reading about in the papers, and He has just come down from heaven, and if that is up beyond the stars, even the two thou-



sand years since He left the earth would not be sufficient for such a journey. Where is heaven anyway?"

"I am afraid you will have to give the answer. You know we doctors, some way, have the reputation of not being very long on knowledge about heavenly matters."

"I think I have read someone's idea that heaven is right about us. God is always here. Physical distances mean nothing to spirits, except as they are in bodies. To free spirits there is no far or distant. If that is so, then this Jesus may have been nearer to us before in His spiritual state than He is now in far-off Jerusalem."

"Well, that would not be very much out of tune with modern psychology. There are a great many experiments and abnormal occurrences, usually grouped under the name of telepathy, which seem to indicate that the mind, in certain special states, has just this power of being present or seeing and doing things almost anywhere at will."

"Science says some strange things, doesn't it? However, the Bible says that is true of God's spirit. And Jesus said He would be with us always, meaning His spirit, I suppose."

"And that is His real self, is it not? Some way we tend to think of spirit as something hazy and mysterious, instead of the real self, the real 'I.' The spirit, not the body, is the real person."

"Yes, of course, that is true when we stop to consider. And I think we feel it sometimes, too. It seems to me I get help just from the personality and silent influence of refined persons. Isn't that a sort of spirit contact?"

"I am sure it is. And it is one of the most important things in life when one has opportunity to enjoy it. My time is spent so much among persons of a different quality. But when I can spend an evening here with you it does give me a new hold on life."

"I am glad if that is so. I wish I were able to help you some. Your work, especially among the poor, is so noble and often so trying and so little appreciated."

"You do help me more than you know," said Welton.

They sat in silence a few moments, while both had a quiet intuition of the way in which they were drifting, and were not sure but they were glad it was so. They were recalled to earth by the noise of the car that drew up to take Uncle John to catch the 10:30 train for home.

### III

More wonders were in store, and Tuesday morning seemed to bring the climax. A great palace had in some mysterious manner appeared on the site where the Mosque of Omar had stood. Many of

the papers displayed on the front page large pictures of this building, made partly from fancy and partly from the descriptions in the dispatches.

Of course the papers go to press by one or two o'clock in the morning, but the seven or eight hours' difference of time between New York and Jerusalem enabled them to get dispatches about things happening there as late as eight or nine o'clock.

This last event furnished the test that had been suggested, giving a conspicuous and spectacular miracle as proof to impress all minds with the almighty power and real authority of the celestial visitor.

## WHOLE WORLD ASTONISHED BY NEW WONDER

*Mighty Miracle at the Mohammedan Mosque*

*King of Kings and Lord of Lords*

*Messiah Magnificently Magnified*

*Stupendous Palace Arises on Summit of Temple Hill*

*Mohammedan Hierarchy Accept New Sovereign*

*Parliament Asked to Act*

Jerusalem, June 14.—Early this morning the most stupendous miracle of history occurred, and the whole world is dumb with astonishment.

Last night the gentle radiance was still hovering over the Mosque of Omar, the "Dome of the Rock," but this morning a new glory has appeared whose splendor shines on

all about, and the spires and domes of a new and gorgeous "Aladdin's Palace" glisten in the morning sun.

The early risers were apprised of something new and strange in the region where the mysterious strangers have been staying, and going to the spot found that a vast and magnificent palace had some way taken the place of the mosque on the top of the hill. Whether it had come down from heaven or sprung up miraculously in the night, no one could tell, but there it stood, enormous, massive and magnificent, looking down in majesty on all the little shops and houses that surround it.

Of course it was but a short time till an immense crowd had gathered to see the new wonder. No noise had been heard during the night, and even the people sleeping in the nearby houses had not been wakened. What had become of the mosque was not apparent, whether it was incorporated in this structure, or its material expanded to make the larger building as the "Loaves and Fishes" were multiplied to feed the great multitude, or whether it had been annihilated by the same power that had created the magnificent new palace, no one knew. But the new structure was there, in form too solid and substantial to leave room for doubt in anyone's mind.

The material of which it is built seems like a very firm, fine-grained marble or granite, only more lustrous, and it is not built stone upon stone, but formed in a single piece like one great monolith. Vast pillars tower aloft, surmounted by arches and pediments, all apparently of one solid continuous piece. The inside walls are covered with a semi-transparent substance something like glass but iridescent and tinted with the most bewildering shades and colors. The floors seemed to be of silver, and the doors, casings and other ornamental fittings of gold. Solid mahogany cases and tables were in the reception and commit-



tee rooms, and luxurious chairs and settees, upholstered in russet leather were all about.

Above the main entrance in large letters are the words:

מלך המלכים ואדני האדנים

which is the Hebrew for the meaning:

### “KING OF KINGS AND LORD OF LORDS”

Central in the building is one large room, apparently a throne room, or audience chamber. At the far side of this there is a raised dias with a seat or throne, all of the most elaborate and magnificent workmanship. Flanking this main apartment on each side are six smaller rooms of similar form and appointments, twelve in all, corresponding to the twelve companions of the mysterious stranger, or Messiah as doubtless now we must call him, suggesting, it has been claimed, that they are to govern the twelve tribes of the Jews, as the Messiah is to be the sovereign of the whole world.

There is an immense number of smaller rooms and apartments in the building evidently designed for the offices of the men who will be appointed to the headship of the various divisions and departments of the world government when it is organized.

Some have tried to suggest a coincidence, as this is the Third Day since his arrival, with the reported saying of the Christ, “Destroy this temple made with hands and within three days I will build another made without hands,” but this building is very manifestly not a temple for worship but a great palace or administration building for the offices of government.

Constantinople, June 14.—A most remarkable decision was made yesterday by the Moslem conference in session here. It will be sent out as a decree and will have momen-

tous and far-reaching results, affecting as it does the more than two hundred million Mohammedan people in the world. By a remarkable coincidence, representatives of both of the great sects of Mohammedans, the Sunites and the Shiites, were in conclave in Constantinople, seeking some way to reconcile their differences, when the great event occurred at Jerusalem, so both participated in the conference, and the decree will go out with the approval and authority of the heads of both sects, and will thus be accepted by the whole Mohammedan world.

It is a well known fact that the Koran and the Mohammedan cult recognizes the validity of the early Jewish religion and the teaching about God. They also recognize the genuineness of Jesus Christ, though not the correctness of our gospel histories about Him. They believe He came with authority from God, but was later superseded by Mohammed, who was given universal and plenary authority in the world.

The celestial visitor had declared Himself to be Jesus Christ. He had made His appearance at, and taken possession of, their own sacred Mosque of Omar, thus indicating that His mission was to the men of Mohammedan faith. All the circumstances at the time and since His coming had been so convincing that the council unanimously decided that this person really was Jesus Christ, and that He had come to take over the world power. Their conclusion was that Mohammed would now reign in heaven and Jesus Christ would rule as sovereign over the nations of the world. All Mohammedans everywhere were therefore commanded to give to Jesus Christ the same loyalty and obedience which they had hitherto given to Mohammed.

This decision had already been reached yesterday, before the miraculous construction of the palace building at Jerusalem, the report of which has just been received here.

That stupendous miracle coming to confirm the decision that the council had already reached has made a great impression and caused tremendous enthusiasm for the new dispensation. The decree will immediately be sent out, acquainting all Mohammedans throughout the world with the new revelation, and ordering them to arm themselves and get ready to begin the conquest of the world for the new Lord.

A formal decree was also adopted and will be sent to the celestial king today, offering the full allegiance of the Mohammedan world.

London, June 14.—Sir Henry Bartlett yesterday arose in parliament and offered an interpellation to the government asking what steps they are going to take in reference to the demand coming from the mysterious person in Jerusalem, claiming universal authority over all the nations of the world.

#### IV

Tuesday forenoon old Solomon Abrams called at the bank to close his account. He was the proprietor of a second-hand furniture store down on East Main Street, a quiet, kindly soul, with considerable force of character, and one of the lay readers in the local Jewish congregation which met once a month in the Woodmen's Hall. He was an honest, inoffensive person, respected and liked by those who knew him, yet quite capable of driving a profitable bargain when opportunity offered.

He had about four thousand dollars on deposit in the savings department of the bank, and wished to withdraw that deposit. He had turned over the

management of his store to his brother-in-law, and he was getting ready to start to Jerusalem. As soon as the first reports came he had sized up the situation and got ready so he could act at once when the reports should be confirmed.

The celestial visitor was their own Messiah. This was the kind of Messiah they had always looked for. His nation had rejected Him when He came before, but there should be no repetition of that mistake now. He knew his race, and knew they would flock to the standard now, and the first that came would stand the best chance to get the good appointments.

He did not aspire to any great position as a governor or other high official, but the All-Wise one who knew the heart would see that he had been an honest, upright man, and had already shown some ability to rule in the synagogue and as arbiter among his brethren, and might at least give him a position as judge or magistrate in some city or town, perhaps in his own city of Brockton here.

He said he was leaving on the 4:30 train. He had given his brother-in-law full authority as his agent to collect bills or transact any other business that affected him.

Two or three other members of the Jewish fraternity were also known to be leaving on the midnight train.

During the day Norton had occasion to call at the office of Bender and Foley, attorneys-at-law,



over in the Clarke Building. Mack Clanston and four or five of his henchmen were there discussing the recent events. Seeing Norton coming in, they thought they might get some ideas from him that would enable them to size up the situation to their future advantage.

"Well, Norton," said Mack, "I see you have got your religion onto the front page of the newspapers in pretty large type."

"You refer, I suppose, to the recent events that have been reported from Jerusalem."

"Perhaps you church people can put us worldlings wise to what is really going on over there."

"I have no other facts than what have appeared in the papers, which you all have read."

"I thought," said Bender, "that this Jesus business was all finished up two thousand years ago. Are they planning to spring a new religion on us or something?"

"Don't get too gay, Jim," said Foley. "A little religion, either new or old wouldn't hurt you any, only it would feel mighty lonesome in your system."

"If this is really Jesus Christ, what is He going to do?" said a heavy-set man named Orin Carter, a contractor and builder. The miraculous appearing of the big palace building had impressed him greatly. "What is He here for? Such a big display and His descending that way out of the sky, must mean something is going to happen."

"I wish I could enlighten you gentlemen as to that. I wish as much as you do to know. I believe, however, the opinion of many is that He has come now to rule the world, to purify the politics and right all the wrongs of society. That, I suppose is something that will interest you folks."

"He has got a pretty big job if He tackles that," said Foley.

"I think we probably could give Him some pointers when He starts in over here," said Bender.

"Really now," said Mack, "we have always given the people pretty good government when we have been in, even though we have made something out of it for ourselves. He might do worse than to get in touch with some of us practical men who know what is what, and how to do things. It will be just as well to keep our eyes open and see how things shape themselves. Someone has got to be His agent to look after the local situation here when He is at the head."

## V

The evening papers had further particulars about the new building which had miraculously appeared. It was an enormously large structure, occupying nearly a third of the great inclosure in which the mosque stood.

The building was in two parts, one comprising the great throne room with the twelve minor audience

rooms, and a large number of other auxiliary rooms and apartments. The other part was purely for administrative purposes. It was nine stories in height, and was fitted up with elevators and all the usual conveniences of a modern office building. It would furnish administration headquarters and working offices for a very large personnel when the new organization was fully set up and manned.

The papers contained many further dispatches about the incidents and appearances connected with the descent, some of them adding new features, but all quite consistent with those received earlier. There were also a large number of dispatches from various quarters, reflecting the impression that had been made by the great occurrences, and especially by the profound display of miraculous power shown in the sudden and supernatural erection of the enormous palatial building. Some of these dispatches were of considerable interest.

Stockholm, June 14.—The following message was dispatched today to Jerusalem to the divine Messiah who has descended there:

“The king of Sweden sends loyal greetings to the returned Messiah, and wishes to place his kingdom and all its institutions and resources at the disposal of the ‘King of Kings and Lord of Lords.’ A formal resolution will be introduced in our parliament, carrying out these purposes, and I will use all my power and influence to have it unanimously adopted.”

Signed, REX.

Madrid, June 14.—The king of Spain today dispatched a long message to the Pope, asking his opinion and advice as to the new and strange developments which are transpiring in Jerusalem. He said, as a loyal Catholic he has always held his rights and powers by the grace of the head of the church. If Jesus has really returned from heaven to assume universal power and reign, he sees no other course than to loyally offer his submission and put the administration of the kingdom into His hands. All the people will be true to their traditional piety, and will welcome with enthusiasm the direct reign of their heavenly sovereign.

The leader of the clerical party has been suddenly elevated to supreme notice and power. He has prepared a bill which the government has accepted, and which doubtless will be passed by the assembly, fully indorsing the king's position, and formally offering the loyal obedience of Spain and the administration of all her affairs, to the descended King of Heaven.

Pretoria, S. Africa, June 14.—An insurrection has broken out in Natal among some of the native tribes in the vicinity of Ladysmith. The news from Jerusalem has worked upon their highly religious and emotional natures, and they are gathering in vast hordes, singing, and shouting that the Year of Jubilee has come, and demanding that the white man be cast out and they be left in full, undisturbed possession of their country.

## VI

The later editions contained accounts of the audience of the consuls and other national representatives with the Messiah which had been appointed for the afternoon at five o'clock. There was a very full attendance, more than sixty-five in all being present.



They were received in state in the great audience room, the Messiah taking his place on the raised dias or throne.

The consul of Denmark, being the dean or senior member of the official company, acted as spokesman. He offered the greetings and reverence of all his associates to the heavenly potentate. He said that all had complied with His directions and communicated His message to their respective governments, but of course it was too early yet to expect any definite replies. He as well as all the rest of his colleagues, was fully convinced by what they had already seen, of the undoubted divine standing and plenary authority which substantiated the demands which had been made, and he trusted that the elapse of the moderate interval necessary to fulfill the required formalities and carry out the constitutional procedure, would find all their countries loyally and enthusiastically under the protection of His benign rule.

In return the Messiah said that He was deeply gratified by the manly and loyal statement that had been made. His purpose was not to be a tyrant and lord it over the liberties of people, but to act as a just judge and protector, righting the wrongs, correcting the injustice and reforming the evils and defects which had hitherto so abounded in the governments of men.

His government would be for all the world with-

out the prejudice of national boundaries, and He would immediately begin the work of organizing that government and selecting its officials. Since they would all be responsible directly to Him, this should put an end to the strife between nations, so that the whole world might be blessed with peace and brotherhood.

He had no intention of overriding men's free wills and making them into machines in order to cause them to do what was right. He did, however, bring them divine wisdom to correct the mistakes of the past and to plan correct laws for the future. Just and impartial laws, with willing obedience on the part of men, were the conditions and the assurance of true prosperity and happiness. So now a glorious future was brought within their reach. If they would follow His teaching faithfully and administer all things as He should direct, without self-seeking or corruption, they could now have a perfect government. So if He could always have honest, unselfish coöperation from all His subordinates, His mission here would be successful, and a new and brighter era would dawn for mankind.

After the interview all the officials returned deeply impressed by the benign majesty of the presence into which they had been permitted to come. Under its spell they could not but have high hopes and noble purposes, as they looked forward to this, the greatest revolution the world had ever seen.

It transpired later that a very remarkable telegram had been received that day by the German consul. It was dated from Doorn, Holland, and was from the former German Emperor William.

Doorn, June 14.—To the consul of the German Empire at Jerusalem: You are hereby instructed to convey to the returned Messiah my greetings and welcome, and to give Him on my behalf this message: "I have learned with sincere joy of your descent to earth to take your rightful place as sovereign of the nations. I regret that through some temporary infelicities in my circumstances I am unable to render you the assistance in your aims that I should otherwise have rejoiced to give. I would suggest that if you will use your authority to undo the outrageous wrong which was perpetrated in the recent convention at Versailles and restore me to my rightful authority, I can confidently undertake within a short time to organize again the resources of my empire and put an army in the field that will overcome all opposition and quickly put you in possession of all the kingdoms of the world. In this connection I would humbly remind you of the close alliance there has always been between me and the Supreme Being in all the acts of my long reign.

Signed, WILHELM, REX. ET IMP.

This message in some way came to the knowledge of the foreign community in the city and caused considerable quiet amusement. One irreverent hearer suggested that Jesus had received a similar offer in almost identical terms when He was here before, but had turned it down then, though that offer came

from a person quite as powerful and possibly also as sincere and reliable as the present one.\*

## VII

In the evening Mr. Waters had the meeting with the heads of the various labor unions in the B. N. Williams Novelty Works. He had chosen to begin his campaign with them because their relations with the company had always been so satisfactory. It would for that reason be easier to get them into cordial touch with other bodies, beginning successfully his plan of winning sympathetic alliances.

Mr. Williams, the founder and manager, had once been a laboring man himself, employed in one of the factories of the Stamford Hardware Co. He had invented and patented a number of small articles, such as a window fastener, a patent clothespin, some sewing machine attachments and the like. Succeeding in getting some capital and backing he had begun manufacturing them himself. Other things were added gradually, and the works grew till they finally attained their present proportions, employing a little over eighteen hundred men.

He was specially fair to his operatives, paying the highest wages, providing rest rooms and a dining hall for lunches, besides a library, athletic grounds and various other so called "institutional features." He also provided a plan for the workers to become

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\*Cf. Matt. 4:8-10.



stockholders in the business on specially favorable terms.

Mr. Waters laid his general scheme before the delegates of the unions. He said labor unionism was now past the merely belligerent stage of fighting for its existence. It was now an acknowledged and accredited member of the modern social system, and as such must begin to get into fraternal relations and alliances with the other factors of society.

After explaining more in detail the purpose and methods of the new movement he had in mind, he laid before them as a first venture in the new campaign, the invitation, which in the meantime he had formally received, from the officials of the Presbyterian church, to use their building for an "Open Forum Meeting."

This proposition excited a good deal of interest and discussion, and although the proposal was treated to a considerable amount of chaffing and banter, on the whole it was very favorably received by all, except two men who had been known to show a similar belligerent spirit in several previous conferences. These two men, Jake Worgle and Anson Gorky, had come into the works within the past six or eight months, and had not only managed to work themselves up into positions of leadership in their union, but had succeeded in getting quite a number of men of their own stamp employed in their department. Their union was a small one, counting only

about thirty or forty members, but as the work which they did was something that nearly every other department was dependent on, a successful strike by them would have practically tied up the whole factory. While they had never yet made any open threats in that direction, yet everyone knew that they were conscious of their power.

The big leader of the Lathe Workers' Union came out squarely for accepting the church's invitation.

"I believe in meeting anyone half-way. I haven't had much use for the churches in the past, but if, for once, they propose to open up and do a decent thing I say let's encourage them. Maybe we can convert some of them."

"Here, too," said another. "I don't know whether they really mean it or are just bluffing to see what we will do. But we are not bluffing, and we will show them that we can put up a case that they will have to hear."

"I'm for it, too," said another. "If it had been any other church I wouldn't have looked at it, but Wharton is a real man. When I had the typhoid last winter he came around to see me almost every day, and not just to pray and read the Bible through his nose, but like a real friend he told me the news and jollied me up and made me feel better every time he came. He did talk to me sometimes like my mother used to talk, but that was all right, too."

"But hold on a bit," said Sandy McRae of the

Wood-workers' Union. "How about this great news we have been reading in the papers the past few days. They claim that Jesus Christ Himself has come back. Some say the churches are all going to be put out of commission because they have been a failure, and He is going to start something new."

"Yes, and they say He was a laboring man when He was here. He would belong to your union, Sandy, as He was a carpenter."

"I'm thinking, if He does take control of things, as they say He is going to," said another, "He'll see that the laboring men get their rights, at least occasionally. Why can't we wait and have our conference with Him instead of with one of the churches here?"

"I guess you are right," said Sandy. "He was for the poor man. According to Him the rich man would have a hard time getting into heaven, but He said, 'Come unto me all ye that labor,' and He told the rich young ruler to go and sell all that he had and distribute it to the poor."

"Now you are beginning to talk sense," said Gorky. "That's the program I have always been after. Divide up the wealth. If this Jesus that has come is going to stand for that, I say let's get into line with Him and let the churches go hang."

"Yes, that's the ticket," said Jake. "Give it back to the poor laboring man because it belongs to him."

We made all these riches that the plutocrats are using as a scourge to lash us into obedience."

"But, Jake," said Waters, "doesn't Mr. Williams treat you all pretty decent? He spends lots of his own money fixing up the social rooms and athletic quarters at the works, and the lunch rooms are good enough for him to get his own dinners there along with the men."

"To hell with his social rooms. We want justice, not charity. What if he has fixed up a little joint where the girls can powder their noses! But he builds a big mansion up on the hill for his own girls. It was our money built it, and it is ours. Let him move out and let the girls have that. All his wealth belongs to the poor laboring man. Let him give it back to them."

"Oh, I don't know that the laboring men are so poor and oppressed, when the 'management had to buy that field back of the works to park the automobiles that the men ride to work in."

"Well, now is our chance anyway. If you other men have got the guts to stand with us we will put it up to the company that we are going to stand for the principles of this new man that has come to set the world right. Divide up the wealth and let all have a share, like He said. Now is the time to do it, and we can win out if you will all back us up. You don't want us to do it all alone, do you? We can if we have to."



It seemed impractical under the circumstances as they had developed, to do anything more now about the church invitation, so the matter was dropped and other matters taken up.

### VIII

The monthly meeting of the official board of the church came on this Tuesday night. Among other items of business the pastor presented a letter he had just received from the Foreign Mission Board, with regard to the offering for that cause. It brought the cheering news that the church which had so nobly risen to the task of wiping out the great debt was now showing equal zeal in providing for an increased budget for the coming year.

It was with a spirit of great joy that they were now able to face the many new and promising opportunities for work that were opening. Nearly all the fields were showing a greatly brightened outlook. Indeed the present peril in many places seemed to be too much prosperity, as was suggested in the letter from the North India Mission, an extract from which was appended:

“The great ingathering among the ‘Sweeper’ or submerged class, still continues. In many places there seem to be indications of mass movements that would bring whole villages or whole districts at once into the church. Our difficulty often is to hold back the applicants for baptism till we feel they have some real understanding of what being a Christian means, until they have had time to be instructed

in what the conditions of the new life are and shown some proof of really accepting them.

“There are in India today great societies, like the Bramo Somaj and Aria Somaj, which have grafted some elements of Christianity upon a heathen system, and smaller bodies that are using the name of Christ to cover beliefs and practices that are far from Christian. These are now great obstacles to the true Christian cause. And it suggests a real peril. If any great number of converts should get into the church without real heart change, and without intelligent conception of the will and claims of Christ, it might result in swinging the whole Indian church off the true foundation, into merely a form of heathenism gilded with Christian names. That is the thing we fear and which we are taking every precaution to prevent. We hope the church at home will be patient, and will trust to the wisdom of our determination to make real Christians and not merely figures in the statistical columns.”

After the meeting they sat awhile talking of the events that had occurred, and Norton mentioned the case of old Solomon, who had taken all his life's savings and gone off to Jerusalem.

“I felt rather sorry for the old man, going off that way on a wild goose chase. He is an honest, inoffensive old man, even if he is a good deal of a sheeny.”

“Maybe he may turn out to be wiser than we think,” said the judge.

“Do you mean that there is any possibility of his getting what he hopes for?”

“There will be an enormous number of offices and

positions that someone will have to be appointed to."

"I suppose we have hardly thought of that. We have only thought of Jesus Himself as ruling."

"He will be supreme sovereign and director. But the actual work, the actual business of government and local administration all over the world, that is something that must be carried on by a vast number of officials, high and low, appointed by some means."

"Ah, I see! And the Messiah must arrange for the appointments for all this work."

"The Jews are His own fellow-countrymen. They have been the heirs of many promises and of special grace in the past. It is the usual opinion and expectation that at the Advent they will all be converted and again restored to favor and special prestige."

"And there is hardly a nation anywhere but has large numbers of resident Jews. If the Jews are to have a prominent part now in the ruling of the world, there is a good supply of them everywhere on the spot."

No one had anything to say for a few minutes. The subject raised so many momentous issues. The thought of the Jews of Bible history, after long centuries of patient adversity, again restored to favor and power, had a romantic appeal as an abstract idea. But when it came to concrete cases, these Jews, their neighbors that they knew and had often had difficult dealings with—to think of these men being the ones that would be appointed to au-

thority and power, possibly to have control right here in their own city, it was not quite so romantic or attractive.

## IX

The Wednesday morning papers brought more news from the Orient. The space was cut down to two or three columns now, but they displayed big headlines and brought reports from all parts of the world.

## EXCITEMENT STILL AT FEVER HEAT

—O—

*Crowds Flocking to the Holy City*

—O—

*Miraculous Healing Power Shown*

—O—

Mr. Norman Kendricks, special correspondent of the Associated Press, sends the following account of the latest events at the scene of the Messiah's advent:

Jerusalem, June 15.—The excitement in the Holy City still continues. During the night the immense structure which miraculously appeared on the Temple Hill shone with the same kind of mysterious light which has hovered over the celestial party from the first. The building towered above all the surrounding shops and dwellings like a great mountain of glowing amber. The great dome over the audience room gleamed like a brilliant beacon, casting a



radiance over all the eastern parts of the city. People are flocking in from all parts of the surrounding country.

Last night a party of notables from Buenos Ayres, Argentina, were in the city. They are on a tour representing their government in a semi-official capacity. They were greatly astonished at the spectacle and the reports that they heard. They sought an audience with the Messiah, and after being received by Him and hearing His plans, gave their pledge, with the most confident assurance, that their country would immediately come under the dominion of the Messiah king.

This morning, about half-past seven, the Messiah appeared on one of the lower porticos, and after lifting up His hands in benediction on the great crowd of people who were assembled inside the western Haram gate, He made a speech to them, enjoining service and love to their brethren, and suggesting that faithfulness, loyalty and unselfishness would be necessary if they were to get the great blessing His coming was intended to afford.

During this speech a small structure on which a number of men had climbed to get a better view, collapsed, throwing them all to the ground, and two persons were very seriously injured. On seeing this the speaker immediately went down, made His way through the crowd to the side of the wounded men. One of them had a gash in the head which was bleeding profusely, and a sharp piece of broken timber had pierced his breast. The other had both his limbs very badly fractured. The Messiah went to each in turn, spoke a few words of kindness and sympathy, then took his hand and lifted him up, and to the astonishment of all the crowd, the wounds were seen to be entirely healed, and both men were entirely well.

As soon as the report of this spread in the city there was new excitement. A great many started to bring sick

people up to the place where the Messiah was, in order that they might be healed. But the police turned them back, and strict orders were given forbidding any such intrusion on the royal presence. The police thus far have been able to keep good order in the city, with the help of a company of British Tommies from the government Residency.

Calcutta, India, June 15.—Reports from the interior indicate that some new movement seems to be starting among the native tribes. Runners are seen going from village to village, carrying the symbol that was used in the Ghandi Passive Resistance campaign. Wherever they come great excitement seems to spring up and the natives are seen everywhere in knots and groups, discussing the news. Considerable secrecy is maintained, and no one has yet been able to learn what the purport of the message is. The military authorities are on the alert. Troops are held in readiness for immediate action and all preparations are made for prompt and decisive measures as soon as any signs of revolt appear.

Canton, China, June 15.—The army of Sun Yat Sen this morning displayed the banner of the Messiah at the head of their troops at parade. The vernacular papers have been full of accounts of the miraculous occurrences at Jerusalem, and the popular mind is considerably worked up with wonder. Now it was known that Sun Yat Sen had once been a Christian or received baptism, so this new move was interpreted to mean that the Messiah and His miraculous power had pledged support to their arms, and the greatest enthusiasm spread in the city. The cry was heard on every hand: "On now to certain victory."

San Francisco, June 15.—Last night a procession of I. W. W. members paraded the streets carrying banners and transparencies, with the picture of the Messiah and inscriptions: "Sell your possessions and distribute to the

poor"; "Down with the Capitalists"; "Divide up the wealth." A great mob followed them and there was much disorder. Several bombs were thrown, by which a church was wrecked and a woman and little child badly injured. Prompt action by the police succeeded in quelling the disorder and all is quiet again. Several arrests were made.

## X

Wednesday morning Dr. Wharton received a letter from old Dr. Goodyear:

"This is just a note to thank you for your kind hospitality while I was in Brockton, and for the great privilege of addressing your splendid congregation on Sunday morning.

"Do you recall my closing words in that sermon? Little did I think that the wish I expressed there to see my Master face to face, would be so soon fulfilled, and that He had even then already come. But I will try to make atonement for my lack of faith, and start at once to go to meet Him. I have a few hundred dollars that I have been saving up for my old age, and I think it will be sufficient to take me there, and I will spend my few remaining years in service before Him. I am starting on this evening's train. I wish you were going, too, but I know you will go as soon as your duties permit.

"Your old friend,

"SAMUEL GOODYEAR."

A little before noon, the same day, Dr. Wharton had a call from a man named Lemuel Hickson. He was one of those men who are always on hand to



push themselves into prominence when any new or irregular movement is being started.

He said it was the opinion of many that something should be done in connection with the great event which the papers were reporting. Brockton ought to hold a great mass meeting and pass some resolutions, and place itself on record. Perhaps also some kind of organization should be formed to take any steps that might be necessary in connection with this great event, or to receive any communication that the Messiah might wish to send them.

If a number of prominent people would indorse the project such a meeting could be called for tomorrow, Thursday afternoon. He had permission to use the names of the pastors of the Methodist and Baptist Churches, of the principal of the schools, and Col. G. M. Henderson. If Dr. Wharton would permit them to use his name it would be quite sufficient to make the call. They had the promise of the Gayety Theatre for the meeting.

As the matter seemed to be plausible and not inappropriate, Dr. Wharton said they might use his name if they wished. A notice was therefore put in both the daily papers, calling for such a mass meeting, Thursday afternoon, at four o'clock, in the Gayety Theatre.

The evening papers, as usual, gave a double column to the great event at Jerusalem, and happenings in other places resulting from it:



“Great numbers of people are coming to the city from all parts to see the wonders, and all the hotels of this greatest of tourist centers are taxed to their capacity to accommodate them. Some clashes have been reported between various religious sects having churches or colonies in the city, but these have been easily quieted.

“The British Governor, or Resident, has kept his government fully informed of all things that have taken place, and has received instructions from London to maintain a neutral and strictly impartial attitude at all times, and concern himself chiefly with seeing that no disorders occur and that equal opportunity be afforded all parties and classes to have access to the Messiah when suitable occasions offer.”

## XI

It was natural that the wonderful news from Jerusalem should greatly affect all the Christian people of Brockton, and differently according to their dispositions and temperaments. The Tent Preacher and his flock it threw into the wildest excitement. Many of them made white robes in which they dressed themselves and ran about the streets. All work was stopped, and all the ordinary rules of propriety scorned. They flocked to the tent, and about to each others' houses, shouting, laughing, crying and embracing each other in hysterical enthusiasm.

Some of the people in the churches were almost equally elated, but they restrained themselves within reasonable bounds. Nearly all the congregations

made the mid-week service in some way a recognition of the great event.

At the Episcopal Church a special meeting was held, using the regularly appointed service for Advent Sunday. The rector read passages from the Prophets and the choir sang selections from Handel's "Messiah."

At the Methodist church a much more popular meeting was held. The whole front of the building was gay with banners, streamers and flags. The church was crowded, and all the old revival and camp-meeting hymns were sung with enthusiasm. Short talks were made by the pastor and a visiting bishop, Dr. Manning. The meeting at the Baptist church was less enthusiastic and demonstrative, but with perhaps even deeper feeling and emotion among the people.

The usual prayer meeting was held at the Immanuel church, and there was certainly a record attendance. The one thought was in all minds, but the same condition was noted as at the Christian Endeavor meeting, Sunday night. No one responded when the invitation was given to offer remarks or lead in prayer. Much time was occupied in singing, and the pastor took this occasion to give a talk he had long contemplated making, on Miracles and Inspiration.

After the meeting a small group, consisting of Mr. Enbright, Judge Porter, Mr. and Mrs. S. M.

Thompson, Norton, and one or two others, lingered behind and were invited by the pastor into his study, just off the lecture room, for a quiet talk.

"We all seem rather sober and quiet tonight," said Dr. Wharton.

"Great events always tend to make one thoughtful," said Mr. Enbright.

"Especially when they have an element of wonder and 'mystery.'"

"Shouldn't this be an event to make us extremely glad and joyful?" said Mrs. Thompson. "It seems to me we all should feel like joining the Methodist Church and shouting 'Hallelujah!'"

"I think we are all glad," said Dr. Wharton. "The hope of the ages has come to pass, which the church has been looking forward to all these centuries. But as someone has said, 'A great victory brings almost as many problems as a great defeat!'"

"The Lord is here," said Norton. "What is to happen next, now that He is here?"

"Yes, when we were looking forward to it we said His coming was to rule the world, all very plain and simple. But now that He is here, it suddenly occurs to us that the world is an exceedingly big place, with exceedingly many people and many complex and complicated interests."

"That is it. Usually when we have thought of one person ruling the whole world, it meant something like Cæsar or Alexander conquering the kings

of all the other nations, merely to make them pay tribute to him and increase his own power. But in this case it must mean reaching all the rank and file of the people themselves to really govern them for their good, to give them justice and better government; quite a different problem. Ruling the world now is not as simple and easy a thing as it once seemed."

"What do you think of it all, Judge?" said Mr. Enbright. "You are the one most able to give us an opinion on that subject."

"I feel very reluctant to speak, for fear I seem critical or skeptical."

"But you see, doubtless, clearer than the rest of us what governing the world means."

"Well, first it means making laws. Now, just in this little town of Brockton here, over seven thousand laws or ordinances have been enacted and put on the statute books in a comparatively short time. In the larger cities the number is perhaps fifty or a hundred thousand. That would imply, for all the cities, states and countries, some millions altogether in all the world. Of course, many of these are local and temporary, but they were necessary some time and have all been the response to needs that had to be provided for by laws.

"The one world ruler could not provide all these. He might legislate for the great national and international questions of the sixty or seventy chief na-



tions of the world, though even that would keep one person's time pretty fully occupied, and he might lay down some great general principles, like the Ten Commandments or the Sermon on the Mount, perhaps. But for these thousands of little things which really are the matters that affect us common people in our lives, the actual framing of the specific statutes to regulate these things would have to be done by other persons, fallible, ordinary men.

“Much less could He act as universal judge, or even appoint the judges that would be needed. For the whole world some hundreds of thousands of judges would be required. Who would appoint them? Then again, for the general service and administration a far vaster number of appointments would be required. There are more than a thousand million people to be served and governed, over a billion and a half. It would require some millions of officials of all kinds. The machinery to appoint all these officials, as well as the officials themselves, must consist of fallible men with prejudices and limitations, even if they were all strictly honest and faithful.”

“Yes, yes,” said Enbright. “It is plain that an enormous army of fallible human superintendents and administrators will still be necessary, and the circumstances and conditions will be such that these appointments will give special opportunity for graft and corruption almost unlimited. But would not

the All-Holy one supervise it all and keep it all pure?"

"How?"

"By inspectors and reports and checks of various kinds."

"But who will guarantee the inspectors? And just to read and act on their reports would occupy all His time a thousand times over. It would merely mean that another army of men, still fallible, must be appointed for that. And even if all their decisions were right, what would insure their being obeyed and carried out by all the vast horde of obscure officials in all the lands, far and near?"

"As a Spirit, all these centuries, Jesus has been present everywhere, working directly on the minds and wills of men. But His coming now in this material, human form would seem to mean that He is going to do what He does now in the human way, as a normal ruler in human society."

"But will not the mere presence of Jesus on earth, and His personal influence over men keep them from selfishness and error?"

"Did it do so with those nearest to Him when He was here before, his twelve disciples? On the contrary, as long as He was visibly present with them they were weak and selfish, striving which should be greatest and looking only for the glory of a temporal monarchy, one of them going completely bad. Not till His bodily presence was taken away and He

was with them in the more vital and intimate presence of His Spirit did they get the right ideas and the right aspirations."

"This is rather an anxious picture you are painting for us, Judge, if all the benefits we are to receive from the returned Messiah are still dependent on the fickle faithfulness of men."

"Do not give too much weight to my fears. I have been mistaken before, and sincerely hope that I may be now. And yet you know that He conditioned His success on honest coöperation from His subordinates, and the papers report that He said to the people this morning that only by loyalty and unselfishness could they get the blessings His coming was to afford."

"But, Judge," said Mrs. Thompson, "Jesus is here now, and here to rule the world. He must have some way to overcome all these difficulties. Surely, Judge, you do not think it possible that Jesus can fail."

"Did he not fail when he was here before—fail from the standpoint of what was expected, fail to bring the blessing to His nation which they believed their Messiah would bring, and which He would have brought them if they had been fit for it? He was able and ready, but they were not."

"Yes," said Wharton, "they were not fit for His kingdom of heaven, and perhaps we are not fit for His kingdom of this earth."

“Oh, Judge, He must succeed. The millennium is here. It must be so. We have waited for it so long. At any rate, the heathen world is all going to be converted. We have assurance of that already in the conversion of all the Mohammedans.”

## XII

The Thursday morning papers brought the usual number of reports from all parts of the world. One dispatch from Italy told of the sudden rise and spread of a new order, somewhat like the Fascisti with which Mussolini raised himself into power, but fostered by the clerical party and other factions opposed to the Mussolini regime.

The reports from Jerusalem indicated a more quiet day there. The crowds were increasing immensely in the city, but the Messiah seemed to be occupying Himself chiefly in conferences with the various diplomats, the local officials and other persons of influence who had been informally invited for the purpose.

It was too early yet for any announcement as to the plans or the personnel of the new administration, but it was presumed that plans were under way, and already there was an immense amount of scheming and wire pulling among the leading men and persons of prominence who might hope for some place under the new regime.

One little dispatch from Jerusalem had some interest:



Jerusalem, June 16.—The miraculous healing of the men injured in the accident yesterday caused great excitement in the city. Hundreds of sick people immediately started up there to seek healing, but the police turned them back to protect the Messiah from intrusion. There were a large number of lepers begging about the churches and shrines who got news of the healing. Their plight was so hopeless that they were ready to take any risks. A band of twenty or thirty got together and made a determined rush to get past the guard. But it was of no use. Clubs were used on them freely, swords were drawn and they were finally driven back, battered and bleeding.

But one of them managed to conceal himself in the crowd, and later in the day, when the Messiah was out on one of the balconies, he suddenly rushed out, making a great cry to attract His attention, and begging to be healed. A guard ran out to seize him, but by this time the Messiah had seen him and held up His hand to the guard to stop. He sent one of the disciples to bring the man, and after talking to him kindly a few minutes, He laid His hands on him and his leprosy was entirely cured.

It afterward developed that this man who was healed had once been a person of high rank, governor of one of the districts up near the Lebanon. The Messiah bade him go back home, but told him to return later, and He would have a position for him somewhere in His body of officials.

When this man told the Messiah how they had been driven back and beaten, He showed great compassion, and sent an order to the chief of police not to use violence on any that were trying to come to Him. On the contrary, as far as His governmental duties would allow, He was always glad to have anyone, rich or poor, sick, blind, leper, or even the most abandoned wretch come freely to Him.

This report got abroad and it opened the flood-gates.

About thirty of the lepers banded together and forced their way right into the audience hall where Jesus was holding an important conference with representatives of the leading nations. They rushed in with loud cries, asking to be healed. The Messiah showed no annoyance or resentment, but arose from His throne and came down, and one by one, laid His hands on all of them, saying some kind, encouraging words to each, and healed them all. A great crowd of other sick people soon gathered outside, but they have thus far been restrained by the police from entering the audience room.

When one remembers what a vast number of sick people there are in such an oriental city, and the modern facility of bringing them even from great distances, it raises some questions. It has been computed that there are nearly twenty thousand lepers in Palestine and nearby countries, everyone of whom will try to come to be healed. The number of blind men is greater still, beside all the other sick.

This is only the fourth day since the miraculous arrival of the Messiah, and the city is already crowded to its capacity with visitors from all the surrounding country, while the crowds from more distant places are just beginning to arrive.



## PART IV

*Dost Thou at this time restore the  
kingdom to Israel?*

*Acts 1:6.*



## PART IV

### I

Every day, at intermissions and after school, Elsie and her friends got together to discuss the great news and talk about their plans and aspirations.

“Just think! He has been here more than four days, and what have we done to show our welcome and appreciation?”

“It will only be a week now till school is out, and then we will be free to do something.”

But Ruth, the practical one, did not think it was necessary to wait a week. He was here, and though she could not go to Him at once, yet she could write Him a letter now. As soon as supper was over she went to her room, and after reading a chapter in her Bible, began a long, frank letter, modestly but earnestly telling her great joy, and all that she and her friends were doing and planning since He came. It thrilled her to think that Jesus from heaven, the Jesus of the Bible, would get this letter she was writing and read it. By and by she would get an answer from Him, written perhaps with His own hands and saying things just to her, the same Jesus who had cured the sick, blessed little children and done so many wonderful things long ago! Through ten

closely written pages she poured out her heart and told her hopes and plans.

She folded the letter up and put it into an envelope. It gave her a queer feeling to write the address:

JESUS CHRIST,  
Jerusalem,  
Palestine.

But it was all right. She must get used to the realism, for He was there now, and this was the way to reach Him, just as she would reach her father or mother at a distance, or any other friend.

Next morning she told her father what she had done, and gave the letter to him, asking him to post it in the general office, and if possible make it "special delivery," or have it registered to make it more sure. He took it to the registry window and asked if there was any way to secure special delivery.

"We have no such arrangement for foreign mail to that country," said the lady at the window, "but you can register it if you wish."

"Will that insure a more prompt and safe delivery?"

"Ordinarily it would, but I can hardly assure you of anything in this case."

"Why not? Is not the mail running, and Jerusalem a regular postal station?"

"Yes, the postal facilities are regular enough,

but there will be such a congestion. We have already received nearly two hundred letters to that address at this office alone. What must be the number from the whole country and all other countries? And most of these letters are marked 'special,' or ask special treatment."

This was quite a new phase. He was at a loss for a moment, but finally said:

"Well, register it anyway."

As he walked away he said to himself: "I must not tell my daughter this. She is so earnest in it all."

## II

The popular meeting at the Gayety Theatre was called for four o'clock, and before that time the building was packed. All the pastors of the city churches were on the platform, with many of the prominent citizens. The mayor called the meeting to order promptly on time, and on motion, Colonel Henderson was asked to preside.

He thanked the audience for what he considered a great honor, both because of the splendid audience and because of the wonderful cause for which they were assembled. It was not too much to believe that this would later be remembered as the turning point of the greatest epoch of history.

"This is a citizens' meeting, met in a secular capacity, but the matter that calls us together is such a solemn event and one so closely connected with

religion that I am sure you will all think it appropriate that the meeting should be opened with prayer. The venerable Bishop Manning of the Methodist Church is present and I will ask him to offer prayer."

The bishop arose to walk forward, but before he could begin a man jumped up in the middle of the audience and said:

"Mr. Chairman, I am sorry to interrupt the good brother, but it seems to me he is a little out of date. I suppose prayer was all right for the churches in the old times, but Jesus isn't up in heaven now. He is over in Jerusalem. The proper thing to do is to send Him a telegram."

There was applause from the gallery at this, as Clanston had taken pains to have it packed for just such emergencies. So a motion was made and carried that a cablegram be sent, conveying the greetings and welcome of the Brockton citizens to the newly returned Lord.

The meeting then proceeded to general business, and a man named Barnard arose to make a motion. He was one of the Clanston faction and had been district attorney when they were in. He referred to the great importance of the new era upon which they were now entering, and said:

"I mean no disrespect to the churches. They did the best they could when they were on the job. They had their hands full trying to get us sinners converted. We are all Christians now. Can't help but



be with Jesus right over there, with power enough to blow us to atoms if we don't come into line. But now the matter has become a business men's 'matter, and we must go about it in a business-like way.

"Jesus is over there in Jerusalem, and He don't care now for preaching and psalm singing. What He wants now is to clean up this old world and make it a fit place for men to live in, and that is a business man's job. It is a big job, and wants men that know how to go at it and get results, men that know the ins and outs of politics, know what is going on, and can put things over. Jesus will look after His part, all right. He is going to govern the world, but He must have agents, and efficient agents, in every locality, to see that His plans and regulations are carried out. It is up to us to be ready to furnish them and to have some organization ready for Him to call on when the time comes."

He therefore moved that a committee of three be appointed to represent the town in respect to any communications or orders that might come from the Messiah and to coöperate in the selection of such local agents and officials as the new regime might call for.

This also was greeted with prolonged applause from the Clanston gallery. It was put to the house and unanimously carried. Naturally, Barnard, as the mover of the motion, was made chairman of the committee. The president of the Citizens Bank

was suggested for a second, and then someone suggested another Clanston man, which completed the committee.

After this a number of minor resolutions were made and discussed, which gave opportunity for those who had come charged with oratory to display themselves, and then the meeting adjourned.

### III

Meanwhile, all the consuls and other diplomatic agents in Jerusalem had transmitted to their respective governments the message of the Messiah, with His claims and demands. They also sent full and accurate official accounts of all His miraculous acts and the supernatural occurrences that had accompanied His descent. There could be no reasonable doubt of the validity of His claim or of the overwhelming adequacy of His power if He should have occasion to use it. This was recognized at once everywhere by all the nations. The matter was one which could not allow much delay, and in fact events moved very rapidly.

It will be convenient to anticipate somewhat, and report here rather rapidly and briefly the events of the next few weeks, and the way in which the demands of the Messiah were met in the principal nations of the world.

Italy was one of the first great countries to make the change. We have heard of the new order which

was started there, somewhat analogous to the Fascisti by which Mussolini rose to power. This grew and spread rapidly. It was in its genesis really a reaction against the Fascisti and the dictatorship, but it put out as its goal the welcome and enthronement of the Messiah. Naturally the clerical party gave it warm support. There is always in any country a large number of people who for various and sundry reasons are opposed to the party in power, and they naturally gave their support to the new movement. Then again, the Italian people are constitutionally a religious people, and the idea of the Jesus they worshiped becoming their national sovereign appealed strongly to their religious feelings. And above all, the miraculous occurrences in connection with the Messiah's advent, and His direct demand for their allegiance, seemed to leave no other course but to take steps to enthrone Him.

In a few days the movement had spread all over the country and became strong enough to dictate its own terms. The coup of Mussolini only a short while before made it easier to effect another great change. A compact was drawn up and fully ratified by all authorities concerned, making Jesus Christ the imperial head and sovereign of the kingdom of Italy.

The problem in Germany was perhaps the easiest of all. There was no strong government there to displace. The present order of things under the Treaty of Versailles was resented by all classes as



humiliating, and anything that would displace it and enable them to escape its terms, no matter how oppressive the substitute might be, would be welcomed as restoring again their honor. The practical-minded, scientific circles were overwhelmed by the undeniable miracle that had been performed, and the simple-minded peasantry had a deeply religious nature that strongly responded to the name of Jesus. It was early decided by the Berlin government that the wise thing to do was to take their chances under the sovereignty of the new Messiah.

A compact was drawn up with all legal formalities and ratifications, and forwarded to the Messiah in Jerusalem, transferring to Him full authority over all the states in the German empire, and accepting Him as their supreme sovereign. Presumably, under the new order the Versailles treaty would be no longer in force and the debt and the reparations would not have to be paid, so all effort for that was stopped. It was also noted that the Krupp works and other factories quietly got their facilities in order to resume the manufacture of cannon and other arms and munitions.

Of course, when Germany had taken this step there was not much option left for France. She might march her army into the country and insist that the treaty obligations must be met, but the success of that would be more than doubtful. To sit still and let things go as they were was intolerable,



and any scheme of active opposition to the Messiah's authority was hardly to be thought of.

The only feasible plan seemed to be for her to accept the Messiah's rule and protection, and to do it with special speed and all the characteristic warmth and emotion of the French nature, in order to make a good impression and save her face. Sudden coups and changes of government have been common enough in France in the past, so there was no difficulty in the procedure, and even before the Germans had completed the ponderous formalities of their transfer, the flags of the Messiah were floating everywhere in Paris, and the boulevards and wine shops were thronged with noisy crowds singing the praises of the new sovereign and pledging the new regime.

The Japanese are extremely thorough and effective in all their political procedure. As soon as the first reports of the descent reached Tokyo a full corps of able and accredited agents were dispatched to Jerusalem, who made an exhaustive investigation of all the significant facts and occurrences. Through her diplomatic agents in all the great countries of the world she ascertained very accurately what their probable attitude would be toward the new order and the demands of the Messiah. She soon satisfied herself that the Messiah's claims were sure to be acceded to. The only question then was to secure the best terms she could for herself.

Her representative in Jerusalem was therefore given full power, and instructed to inform the Messiah that the Emperor of Japan gladly welcomed His coming and acknowledged His superior rank and authority. He asked the privilege to turn over to His Sovereign Majesty's rule all the power and authority of the Japanese empire, and to acknowledge loyalty to His person, with the provision that, for the honor of his country and its unbroken imperial line, his own rank as mikado should still be retained, and that the officials for the administration of government in the country should be appointed from among the Japanese subjects.

The Messiah received this message and offer graciously, and in reply said that rank and titles were not matters of essential moment, and He would have no objection at all to the emperor retaining all his ancient titles and honors, and in addition hoped he would also always retain the devotion and loyalty of the Japanese people. As to the personnel of official appointments, He could not consent to bind Himself, but must be entirely free and sovereign. However, he said, He saw no reason why the great majority of the appointments should not be made from the natives of the country, and it seemed to Him highly advisable and expedient to make them so.

This was really as much as could be reasonably expected, so it was accepted by the Japanese em-

peror and government, and all the official details of transfer effected in accordance therewith.

The case of India was quite interesting. There is something mysterious about the way that news can be circulated and authority enforced throughout the great ignorant mass of that immense, wide country. That strange man, Ghandi, without official prestige or government 'machinery, even after he was in prison, was able to make his mandates known and bend the people to his will throughout the length and breadth of that vast domain, and his "passive resistance" campaign became one of the most dangerous attacks on the ruling government that it has ever had to deal with.

The descent of Jesus and His claim of sovereignty was quickly recognized by Ghandi as a powerful weapon for another attack. If Jesus could be enthroned as sovereign, the hated English yoke would fall off and they would be free. So he had a decree sent out, by that secret living telegraph that we saw indications of in the recent press dispatches, commanding all the faithful to accept Jesus as king and Lord, and giving vivid accounts of His almighty acts and power. Of course, these accounts grew in wonder and details as they passed from mouth to mouth.

Anyway, the appeal was completely successful. The mere name Ghandi would have been sufficient to have assured that. The whole country was roused,



from Tuticorin to Bangal and the Punjab. Jesus was adopted as the highest god and divine Saviour. Every community, according to its local customs and cult, began some kind of worship of Him. His image was made in some way and installed in a prominent place in all the temples. In many cases the best the poor people could do was to take the image of some other god, change its dress and form a little, christen it to the new name and set it up. Almost over night the great revolution was accomplished, and the teeming millions of India were all ranged under the sovereignty of King Jesus.

In China, the Civil War has now for a long while been practically a contest between the military leaders of the north and south. The southern leader and first hero of the revolution, Sun Yat Sen, was known to be a Christian. And the northern general, Feng Yu Hsiang, also a Christian, had become famous all over the land for the discipline of his troops and the righteous and efficient administration he had established in every region that had come under his direction.

Now, the Chinese are essentially a docile and democratic people, really managing all their provincial affairs locally, but always willing and always expecting to be ruled by somebody. For centuries the Manchu emperors in Peking had been to most of the country little more than a name and a far-off ideal to be loyal to. It would be a small thing just



to substitute the name of Jesus, another far off, idealized person, in the place of the Manchu emperor, and perhaps things would return to the old settled conditions as before the revolution.

The common people everywhere had heard highly colored rumors of wonderful things showing the power of this Jesus. The intelligent classes were worn out by the long reign of disorder and were ready to welcome any change as hopeful.

First the south, in the name of their leader, Sun Yat Sen, came out with a sudden proclamation declaring this wonderful Jesus to be their sovereign, and on the strength of that launching a great campaign to bring the rest of the country under their sway. Then the north, alarmed at the enthusiasm which this evoked, hurried to make a similar move, proclaiming allegiance to the Messiah and claiming His prestige under the name of their famous General Feng, and a new wave of enthusiasm roused their armies also to another great campaign to gain the supremacy. Thus both north and south, the whole country, was now formally and legally under the sovereignty of the Messiah.

What would England do? The question had already been raised in parliament. The Englishman is conservative and deliberate, but the evidence was really too strong for reasonable doubt. With all the other great nations under the new order, some action must be taken, and only one course was possible.

Parliament passed a carefully worded memorandum, stating that in the minds of Englishmen, government was simply a means to secure liberty and justice for the people. They had always acknowledged the supreme place of God in their affairs by maintaining the "Established Church." Now that He had come down to dwell among men and carry on His government in a visible form they greatly rejoiced in the wonderful privilege He was bestowing, and looked forward to an era of great prosperity and peace under His benign reign. This memorandum was forwarded to the Messiah at Jerusalem, with the request that He would communicate to them full instructions for the necessary steps to carry out His plans.

All the smaller nations of Europe and South America and the other parts of the world duly sent in their allegiance in reasonable time.

In the United States the universal sentiment was that, of course, our country would accept the Messiah's rule. But in order to have such an action legal and binding it would require a constitutional amendment. A long process in congress and the legislatures of all the states is necessary for that. Congress would be in session in December, and as the process would be long, anyway, it did not seem worth while to call a special session for this one thing. However, quite a number of the state legislatures which happened to be in session passed resolutions directing

all the state officials to fully coöperate with all the officers and administrative plans of the Messiah's government as soon as it should be established.

In Russia the bolshevik authorities refused to take any action.

#### IV

On the religious side the transformation was equally swift and equally extensive. This has already been seen in several cases, but we may note it here more at length. In the Christian nations the great mass of people formerly outside of the churches and without any profession of religious belief, could no longer hold that attitude. Skepticism and unbelief were no longer possible with Jesus and His divine power right here present and filling the front pages of all the newspapers. Moreover, all those selfish and practical considerations which had formerly led men to neglect the church, now operated just the opposite way. Connection with the ruling Christ was the only way to political preferment, and offered promise of both social and business advantage. Practically everyone, therefore, now was a Christian believer.

Among the other nations, in some cases the change that occurred was essentially more a religious than a political one. For instance, with the Moslems it was primarily a religious matter, enthroning the present Jesus in the place of supreme worship and devotion long held by Mohammed. It involved



political change chiefly because the religious and civil governments were so related that it would have been impossible for any civil ruler to have held his place except as the subordinate and professed subject of King Jesus, but certainly the religious transfer was unquestioned.

In India, while the purpose of Ghandi and the other leaders was political—to secure independence from England by enthroning the Messiah—yet practically, as we have seen, with the great ignorant mass of the people the matter was chiefly a religious one, setting up the Jesus of whose glory in Jerusalem they had been told, as the highest object of their worship. What perhaps made this easier to accomplish was the fact that Hinduism is professedly and notoriously a composite faith, having, as it claims, absorbed and engrafted the attractive parts of all the religions that had come in contact with it. So there was little cause for opposition or hesitancy when the order came from their trusted leader, Ghandi, to enthrone the miraculous Jesus as the chief object of worship.

In China the matter was not difficult. The supreme religious observance in China had long been the elaborate worship of heaven, previously performed in gorgeous state every year by the emperors for the whole nation. It was only necessary to realize, and this was evident enough, that this Jesus who had descended was “The Son of Heaven” come down



to earth. This was sufficient to make His worship the direct continuance of that worship of heaven, so all the old ritual and ceremonies were again revived and this immediately insured to it all the reverence and conservative zeal that centuries of majestic and hallowed observance had bestowed on the ancient worship of heaven.

The case of Japan was the most interesting of all. It may not be generally known, but it is quite familiar to students of the ethnic religions, that in the "Shinshu" sect, which is the most popular sect of Buddhism, there is quite an extensive tradition of the great "Amida," or divine being, undertaking a vow of sufferings to expiate human sin, and of a person called "Hozo Biku," who was an incarnation of the supreme deity, and who came down to the earth and lived and died here for the salvation of men, a story in many points remarkably analogous to the story of our Savior Jesus.

Now the facts reported from Jerusalem were thoroughly authenticated, and the claim and demands of this Jesus founded on them were not to be denied. The most feasible and safe plan, therefore, seemed to be for the abbots and ruling authorities of all the leading Buddhist sects to meet together in a great conference, at the Nishi Hongwanji temple in Kyoto, and there declare that this Jesus was really the same person they had known under the name "Hozo Biku," an incarnation of the divine "Ami-

da," and so He was henceforth to be given the supreme place in their worship. There was a faction that wished to have Him declared identical with Gautama Buddha, but this was not unanimously favored.

## V

When Jake and Gorky made their bluff of a strike at the Waters meeting, Tuesday night, it was purely a bluff. They had no intention of starting anything. But one may bluff himself as well as others. As they walked home together they began to think:

"Why not? Now is as good a time as any. Even if we fail it will do no harm to us."

With men of that temperament it is the joy of battle more than anything gained that is the real motive.

There was excitement in the air everywhere. If the excitement is only there an adroit agitator has little difficulty to turn it in any direction he wishes. It was not long till they had all of their own union, and enough of the violent element in the other unions, ready to strike for any pretext that they might put forward.

Jesus had once told the young ruler to "sell all his possessions and distribute to the poor." That would be the basis of their agitation and demand. Let the management turn over the factory to the workmen for them to run it and get the profits. The present owners could stay on and share with the rest

if they chose, but only as workmen, on the same terms as the rest.

So a big procession was staged. Most of the men in it had little idea what it was for, only there was a feeling of excitement everywhere, and everybody wanted to be doing something. After that, Gorky's union met and made a blunt demand that the works be turned over to the men, claiming that this was according to the principles of the new Messiah's administration.

The managers, naturally, were thunderstruck by such an extreme demand out of a clear sky, and with no cause. Yet they knew how risky it is to resist even unreasonable demands from a regular labor union. To gain time they agreed that the matter should be referred directly to the Messiah. But Gorky and his men demanded that, pending the decision, the factory must be turned over to them. To this the management would not agree, so the strike was called. And on account of the peculiar character of the work of the men of this union, the strike tied up the whole factory.

Both sides prepared their cases in lengthy documents, and these were mailed to the United States consul in Jerusalem, with a request to bring them before the Messiah, asking for a judgment and decision.

Of course, in any case there was sure to be a big loss, both to the factory owners and to the men out



of work. Mr. Williams had no fear as to what the decision of the Messiah would be, but how long would it take to get that decision returned? That was another, and a very distressing, question. He was not reassured at all when, in conversation with Judge Underwood next day, the judge told him that nearly every case he had decided in the past week had been appealed and sent on to the Messiah for judgment, and that seven important cases had been taken off his docket by the contestants and sent direct to the Messiah, all this in just one court. All other judges from whom he had heard reported similar experiences. It required but little arithmetic to see that there must be tens of thousands of cases from America alone, already on the way to the Messiah for decision.

## VI

On Friday morning Mr. S. M. Thompson called at the bank and asked for a loan. He had decided to go to Jerusalem to see the descended Jesus. He said his wife had been determined to go from the first. He was quite as earnest, but had felt more the difficulties in the way. They had only his salary as accountant at the Edison works, their three children were in school and they were still making payments on their home.

But they had talked the matter over every day, and the longer they talked the more deeply they felt



that they must go, and go at once. How could they ever dare to face the Lord Jesus and have Him know that they had let a long time pass after knowing He was here without going to welcome Him. The home was now all paid for but about four hundred dollars, and they hoped they might get a loan with a mortgage on that.

The president of the bank felt great reluctance to infringe on a man's religious feelings, but could not refrain from suggesting to him the great risk. His children must be educated. It would not be easy for a man of his age to get a new position when they returned. It was a long journey with a family. They were not used to traveling, and expenses might be specially high. But his only answer, with just a shade of resentment, was: "The Lord will provide for those who are faithful to him."

In any case, the bank was not allowed to make loans on real estate mortgages, so he could do nothing to help him, but he advised him that the Goldstein State Bank was not under that restriction and he might be accommodated there. He had already paid on the house and lot about \$6700.00, but the best that Mr. Goldstein would do was to let him have \$2600.00, assuming the debt still due and taking a first mortgage on all the property. This was rather a small amount for such a trip for five persons, but after carefully looking up steamer, rail and hotel rates, they decided that with economy they

might be able to make it do. They felt they just must go. The first disciples had "Forsaken all and followed Him." They ought to be willing to take some risks.

The railroad agent, when he sold them the tickets, told them that he had already sold tickets to sixty-three people from this one town, starting on the same journey. He was only able to furnish transportation as far as London, and they must make arrangements there for the rest of the trip. They succeeded in getting packed and starting on the midnight train Monday night, and were intensely relieved when at last they were all safely aboard the ship without serious mishaps.

## VII

In the great center at Jerusalem events had been moving steadily forward. Already some of the men had been chosen who were to head the principal departments, and the office rooms in the great Administration Building were beginning already to show signs of life. The Messiah had established connections with all the principal countries and begun the work of organizing. Administrators and officials were to be assigned for the conduct of affairs everywhere, and provision must be made not only for the great state and national offices, but even more important, for administering the affairs of the innumerable towns, districts and communities which

make up the nation. Naturally, the reasonable plan was to seek the coöperation of the local community in selecting suitable men. Official notes of invitation were sent out to each separate town or district directing them to make nominations for the various officials they would need.

In the city of Brockton this invitation naturally came into the hands of the committee so adroitly maneuvered by the Mack Clanston faction at the popular meeting, as already described, and they were the ones who made out the list of nominations for the new administration. Unfortunately, this was but too typical of a large number of other towns and cities. However, it is but fair to say that for the higher state and national positions the roster of nominations drawn out by this invitation consisted for the most part of persons of estimable character, high ideals and real ability.

The reports from Jerusalem all spoke of the immense throngs that were constantly pouring into the city from far and near. Hotel facilities had long been exhausted, and visitors were glad to get a resting place in any kind of private house, at exorbitant rates. The poorer people were camped by the thousands everywhere, in the streets and open places, and on the hills around.

The vast number of lepers pressing into the city to be healed were a pitiable sight, as well as a constant menace.

## VIII

Elsie and her friends still managed to get together for a little talk every evening after school.

"How the days are passing, and we have not yet done anything to show our joy and our welcome to the returned Jesus."

"If we don't do something soon we will be ashamed to meet Him."

"We can't do anything now, but school will be over on Friday, and then . . ."

She stopped without saying what they would do, but all knew that the same thought was in all minds.

"Can we? Dare we do it?" said Elsie.

"Why not? Girls travel alone everywhere. Every summer lots of the teachers make trips to Europe and other places."

"If we can get a number to go together it will be just like a family party."

"Do you know anybody else that is going?"

"The Thompsons have already started and several others I have heard of. And I know quite a number that are talking of it."

"Let's get right to work. We can get our plans all made and be ready to start just as soon as the vacation begins."

All of them had been planning and secretly resolving to make the journey from the first, but this talk brought it out into the open and clinched the matter. They would go. The die was cast.



“Oh, won’t it be wonderful to really see Him and talk to Him!”

“Perhaps if we have quite a company we can get a little house right near where He is staying, and He will come to see us and give us a talk about something every day.”

“Those wonderful talks with His disciples in the latter part of the Gospel of John! Maybe we will be able to record some of His talks to us, and give them to the world as part of a new Bible.”

“We must not expect anything so ambitious as that. Just to look in His face every day and to sit at His feet and hear His divine words will be glory enough.”

“Let’s get to work right away, so that we will be ready to start at once.”

The practical Winifred soon got together a collection of steamer schedules and other travel data. Special circulars had been sent out by several companies saying that the booking was very heavy and application should be made at once. However, a large number of the long idle government shipping board boats had been chartered by various companies, and they hoped to be able to accommodate all the travel.

On inquiring around they learned that Margaret and her sister Helen were anxious to go and would be glad to join if a number were going together, also Gertrude Enbright, and quite a number of

others. Before the time came to start twenty-two in all joined their party. They were nearly all from the same church, and promised to be a very congenial band.

They managed to secure passage on the "Ruric," sailing Wednesday, the 29th. It was a shipping board boat and they barely managed to get accommodation for all by crowding their staterooms to capacity and putting up with some inconveniences. They could book only to London, and must make their further arrangements from there.

Norton naturally felt considerable anxiety at seeing Margaret starting off on such a long and trying journey, but imperative business in the bank would make it impossible for him to join the party, or to make the trip for some time. He found later that he would be able to get off in about three weeks, and made arrangements to go at that time, securing passage on a boat that sailed direct to Naples. Helen's experience in the war work campaign had made her pretty expert in travel and in negotiating the conditions of foreign countries, so their father, somewhat reluctantly, consented to let them go. Gertrude also felt safe because her Aunt Isabel from New York was going to sail on the same steamer for Europe.

It was learned later that several others of their friends had decided to go, but they did not make application for passage till the beginning of the

week, and they found everything by that time filled up and no passage possible on any boat for over two weeks. The party, however, got off safely Tuesday night, and were all comfortably on board the steamer before the hour of sailing Wednesday.

## IX

After the prayer meeting that Wednesday night a little company again gathered in the pastor's study to talk over the great events. The Thompsons had been in the little group two weeks ago. All wondered how far they were now on their journey. Judge Porter and Mr. Enbright were rather quiet, thinking of their daughters.

"Our company was smaller tonight," said the Judge.

"It will be smaller still," said Enbright. "I know of quite a number who are going as soon as they can get their affairs in shape to leave."

"Some of us will find it quite impossible to get away," said the pastor. "I suppose we should give our congratulations and offer all assistance to the fortunate ones who are free enough to go."

"Yet one can not but feel some anxiety when his own are away on such a journey, with so many uncertainties and dangers," said the judge.

"They all seemed so eager, and so full of happy anticipations. I hope that nothing may happen to bring disappointment."

"Let us not begin to borrow trouble, and yet it did seem to me that they were expecting a good deal."

"Yes. Each one of them was looking forward to personal fellowship with Jesus, having long and intimate talks and walks with Him. They did not seem to realize how many others would be there expecting and seeking that same thing."

"That will be the trouble. See how many have already gone from our one town of Brockton. Almost every city and town in the whole county may be expected to send a proportionate number, and everyone that goes is just as eager to be with Jesus and enjoy His company and fellowship as our friends are."

"I am afraid that even we do not fully appreciate what an enormous crowd of people there will be there."

Mr. Williams, who was present, could not help but think of his own tragedy in the factory and the hopeless appeal to the Messiah for a decision.

"It looks," said he, "as if there might be disappointment, too, for those who are expecting Him to correct all the ills and straighten out all the tangles of society."

"That is rather a serious question to you just now, is it not?"

"I am afraid we are all expecting too much," said Enbright. "He will be able to decide disputes be-



tween nations, settle national boundaries and such great general problems, but the things that really affect us are the little local affairs of our own community, of our own business or social life, such things as corrupt police, bad sewers, graft, crime, business fraud, labor disputes, traffic rules, postal facilities, health regulations and all the rest. It is all these things that we run up against every day, the small problems daily facing us right here, and there are so many thousands of separate communities with separate problems and needs in each one of them."

"I suppose, then, you would say that a common, fallible judge or city council right here and on the job would mean more than an infallible judge and sovereign eight thousand miles away, with the whole world clamoring for His services."

"Yes, the world is too big for any person to rule it all by human forms of government. The 'Kingdom of Heaven' was to succeed, not by visible authority—'Lo here' or 'Lo there,' but by operating 'Within you,' and changing men's hearts, as Jesus said."

"And that raises another question," said Dr. Wharton. "I am afraid we will seem to be getting rather critical, and yet I cannot help but ask myself: 'With all this wholesale conversion of the heathen nations, how much real change of heart has there been in any of the people concerned?' "

## X

About this time the whole world was startled by a most frightful and stupendous tragedy. The great city of Moscow was totally destroyed by an air attack with bombs of poison gas.

It may be remembered that when the council in Constantinople decreed that all the Moslem world should follow the Messiah Jesus, they commanded all the faithful to arm for a crusade to bring the world under His power. Practically all the nations voluntarily submitted, except Russia, with its Bolshevik government in Moscow. It did not. There was thus no call for their crusade elsewhere, but here was something they could do. Here was one field where they could win merit for faithfulness, and at the same time indulge their fierce passion for slaughter.

Among other instruments of destruction that science furnished during the war was poison gas. It was known that great advance had since been made in its deadliness and in the wide range of its effectiveness, but it was hardly appreciated how much advance. The Turks in Constantinople, employing German experts, had developed a gas so deadly that a few hundred cubic feet of it would devastate a square mile.

They had constructed fifty bombing airplanes of the largest type and widest cruising range. Loading these with the deadly gas bombs, they had been

able to cruise quietly toward the north without arousing much suspicion, and early on the morning of the 29th they managed to reach the city of Moscow. Flying over it in regular formation, they dropped their bombs all over the city with the most deadly effect.

The whole city was slaughtered almost like one man. The results were horrible beyond description. The people were taken by surprise. They rushed out of their houses only to be met by deadlier fumes in the streets, and writhing and struggling in their anguish, lay piled up in ghastly, tangled heaps of distorted corpses. A number of incendiary bombs were also carried, and with these the city was set on fire, and with no one alive to combat it, the whole city was burned over. Out of a population of nearly a million, only a few hundreds were left alive, and they were too frightened to send out any word, so it was not till next day that the news reached the world.

The Turkish adventurers, on their return, sent a report to the Messiah that they had visited judgment on the infidels in Moscow. But He received the report with intense indignation and sent back a stern reproof:

“Put up the sword again into its sheath. All they that take the sword shall perish by the sword. The Son of Man came not to destroy men’s lives, but to save them.”

## PART V

*The multitude cometh together so  
that they could not so much as eat bread*

*Mk. 5:20.*



## PART V

### I

Meanwhile the Thompsons were proceeding on their way. They had had a quiet trip across the Atlantic, arriving in Liverpool Wednesday night and taking an early train next morning for London. The train was crowded, with more passengers getting on at every stop. At several places they saw companies of fifty or sixty getting on together, bearing badges and banners showing that they were going together to Jerusalem. At London the hotel at which they had expected to stay was filled, but they managed to find rooms at another nearby, though at a much higher rate.

The first thing was to arrange for the remainder of the journey. Mr. Thompson started out early next morning, but found "Cooks" and the other tourist bureaus all crowded. It was more crowded at the regular ticket agencies, or "booking offices," as they call them there. After standing in line for over an hour at one of the tourist agencies, they told him there that they could sell him transportation as far as Naples, but beyond there could furnish only an order on the steamship company for the passage to Port Said or Jaffa, and could not insure him a reservation. He would have to take his chances at

the local office there. This was disappointing, yet it seemed the best that could be done, so he bought only the railroad tickets to Naples. But everything had been extremely high, and by the time all bills were paid they found they had used nearly \$1000.00 and had only \$1600.00 left for the remainder of the journey, the stay in Jerusalem and the return.

The trains were crowded again, though run in two sections. Crossing the channel Mrs. Thompson and one of the boys were quite upset, though they had had no trouble all the way on the Atlantic. When they arrived at Calais there was such a crowd that they nearly missed the train, but finally got aboard and arrived in Paris late in the evening. They were all very tired and thought they had better wait till morning before going on. It was difficult to find a hotel that could take them in, and the rate was exorbitant, but after a good night's rest they got an early start to take the 9:30 train south.

The crowd at the station here was the worst yet. The immense platform was jammed with waiting passengers. The train pulled out before they could get anywhere near it. But they learned that it was to go in several sections at half-hour intervals. It was the same with the second section. By the time the third section was ready they had worked their way pretty well to the front and were just about to get on when they found that James, the second boy, was missing. He had got shoved aside somewhere

in the great crowd and was nowhere to be seen. It was some time after the train pulled out before they found him, crying and terribly frightened.

This was perhaps a fortunate accident for them, as when the next section came they were able to get seats. Still, the train was crowded. All trains were slow. It was late the second night before they arrived in Naples.

They had paid a porter a big fee in Paris to put their trunk on the train, as they could not see to it themselves in the great crowd, and the railroads have no baggage checking system. When they arrived they found mountains of baggage piled up in the baggage sheds, but several hours' search failed to find any trace of theirs. Whether it had gone astray or the porter had never put it on the train, they could not say, but though they came back several times to search they never got any trace of it and were obliged to make the rest of the journey with what hand baggage they were carrying.

There was the same difficulty, only ten times worse, to get a place to stay in Naples, but they finally succeeded in getting a very poor place at a rate that made them hope they would not have to wait long for a steamer. They were glad they had elected to buy their passage only to Naples, as it left them free to go on by any means that offered. The traffic was so enormous that the passenger service of the regular companies was supplemented by all



the extra steamers that could be secured from any source, and every company of any kind that had a cargo boat or anything that would float was carrying passengers. The rates charged were enormous, but the crowds were inexhaustible and must go. There were some boats to Port Said, and from there the traveler could take the little railroad that the English built during the war, up to Palestine. There were the regular boats around the Levant and on down the coast to Palestine. All the new and improvised boats took passengers direct to Jaffa.

After waiting over a week they were finally able to secure passage on one of the latter, an old freight boat that had been fitted up in primitive style. But they were glad to get anything. It had been a long and trying journey and it was with a supreme sigh of relief that they at last found themselves on board for the final big stage of the long journey, which would land them in a few days at the port of Jaffa, from which the railroad runs right up to Jerusalem.

## II

The morning papers of July 1st came out with an announcement which quite took people's breath:

*Aaron Isaacson of New York Has Been Appointed by the  
Messiah Supreme Administrator of the  
United States*

Why it should have startled everyone so was not very reasonable. All had agreed that the divine



Messiah from heaven should be supreme ruler of the world, and that our country should come under His rule. It should have been realized that if He was ruler, He would rule, and of course must appoint for every region and country suitable agents and officials to represent Him and effect the details of government. Yet it came as a distinct shock when our democratic forms of government were superseded and someone was appointed over us to govern us.

Nor should it have seemed strange that the appointed man should be a Jew. It was counted a truism by all those who studied the Bible prophecies that at Christ's second advent the Jews, converted and reconciled, would be restored to their old place in God's favor, and to a place of glory and prestige in the world's affairs.

This Mr. Isaacson, though a Jew, was as much an American citizen as any other man in the country, and his father and grandfather before him. He was a man of prominence and ability, president of two banks and of the large "Marx and Isaacson Company," manufacturers of men's clothing. He was a director of the Hebrew Charities Association of New York, and a liberal contributor to it, and every way a man of most excellent and exemplary personal character. Why, then, was not his appointment perfectly appropriate? There are over 1,500,000 people of the Jewish race in New

York City, and they are said to now own nearly half the real estate in the city.

Newspaper comment on the appointment was, for the most part, extremely reticent and neutral. But by its very correctness of language and attitude it gave an impression of gloom and suppressed hostility. It would be unwise to express opposition openly unless there was some possibility of effective result, especially as no one knew what punishment the infinite power behind this appointment might inflict on any open, public resistance.

The effect on Jewish citizens all over the country was immediate and very marked. Some it made insolent. To all it gave an air of aggressive conceit and masterfulness. This was the day for which their race had been patiently waiting through all the weary centuries of oppression and injustice. Despised, hated and abused, now the tables would be turned and they would be seated in places of power and could look down on other men and lay a heavy hand upon their former oppressors.

There are over four million Jews in the United States, a large proportion of them wealthy and all of them above the average in ability and efficiency. The future looked bright before them. Everywhere they met together in their synagogues and assembling places, chanted the triumphant passages from the prophecies and psalms, and read the closing chapters of the book of Esther, where the Jews had

such a glorious triumph over all the enemies that had hated them.

It afterward appeared that this announcement was erroneous. When the official notice came a few days later it was found that Mr. Isaacson had only been appointed fiscal agent, director of finance and taxation. The man appointed director of civil affairs was Francis Daudet, an eminent Swiss jurist from Berne. He had lived in the United States for several years and was well acquainted with its needs and customs, and besides had represented his country in the diplomatic service in several of the large capitals of Europe. He could thus bring to his important task a mind well versed in international affairs and a broad knowledge in all civil and social lines.

### III

(From the special correspondent of the Associated Press, J. Norman Kendricks.)

Jerusalem, July 3.—It is just three weeks since the Messiah descended, and, although it has all now become an old story and the first noisy excitement has somewhat subsided, yet the intense interest and the pressure of the dense masses of people that crowd the streets have not abated, but seem increasing every day.

When the Messiah appears the miraculous light still beams from His person and clothing, in a lesser degree also from the twelve companions and from the building. The twelve apostles have established themselves in the twelve auxiliary apartments flanking the main audience chamber,



and are there effecting some kind of an organization of those who register themselves as descended from each of the twelve tribes of the Israelites. These Hebrews by the thousand are arriving every day from Russia and all the other countries of Europe and the Near East, intoxicated with golden dreams of restoration to their ancient glory and power.

What impresses one most is the enormous crowds of people, though "crowds" seems an entirely inadequate word to describe the jam and crush of seething humanity that fills all the city and swarms over all the contiguous hills.

Several elements account for the vast numbers. In the first place, pious persons of the lower classes, and specially orientals, have always been very fond of pilgrimages, and go in great throngs to sacred places, even in normal times. In the Greek and Latin countries of Europe, the pious, superstitious peasants crowd the places hallowed by special relics or by accounts of miracles. This miraculous event makes an enormous appeal to such persons. All roads in every direction are blocked with these tramping multitudes and the city and country for miles around is simply blockaded. With them are the sick, blind and maimed, also great numbers of lepers. All of these that can succeed in forcing themselves into the Messiah's presence are kindly received by Him, and He spends several hours every day laying His hands on them and healing them, but the numbers seem quite inexhaustible.

Next, there is the enormous number of respectable people of the middle and upper classes, who have an intelligent idea of the meaning of the Messiah's advent, and come with a sincere appreciation of His person and a desire to come into fellowship with Him. These are coming, in numbers constantly increasing day by day, as there is time to arrive from farther and farther localities. They require to be housed and sheltered. Hotel facilities were



long ago exhausted. Private houses and buildings of all kinds were brought into use at exorbitant prices, but that resource also has been exhausted. I don't know what the people can do, and they are arriving by the tens of thousands daily. I know many that are paying \$100.00 a day just for a place to sleep, and of others that have been unable to find a place at any price. As there are perhaps one or two hundred million people of that grade in the world who would be intensely pleased to see the Lord Jesus, it is likely that at least several millions of them have made their plans to come or are already on the way, a considerable part of these hoping to remain permanently or at least spend considerable time in the company of their Lord.

A third element is the vast number that are here to get some political appointment. Think of the most thronged era of office seeking in Washington, and multiply the numbers by hundreds, and the intensity, scheming and maneuvering almost in the same proportion. It is well that the Messiah has divine wisdom if He is to sift anything respectable and reliable out of all this.

He is gradually making a beginning at getting the machinery of administration organized. He spends the greater part of every day in this organizing work and in conferences of all kinds connected with it. Twice every day He comes out to a platform above one of the *Haram* gates, and makes an address to the people, but so great is the mixture of races in the crowds that only a small proportion can understand Him, no matter what language He uses.

Clashes and fighting in the streets are very common, especially between different races or religious sects. Any police control is quite impossible in such a crowd. Of course the criminal element are here in force, and no one can tell what nameless crimes and cruelties are perpetuated

all around on the defenseless strangers. Fortunately the weather has been perfect, and no fire or other serious accident thus far occurred.

#### IV

Elsie and all her party, as we said, reached their boat, Wednesday, in good time and without any mishaps. This was one of the boats that had been used in the transport service during the war and had been hurriedly refitted for passenger service. It had none of the elegance and splendor of the regular liners, but it was very comfortable, though somewhat crowded, and not very fast. Most of the passengers were on the same errand as themselves, and they soon became a congenial company, and many close friends were made. All were inspired by the same thoughts and hopes.

Every evening a service was held in the wide dining saloon, of a social and religious character, and all day little knots would gather in cozy corners all about the ship to read their Bibles together and talk of the great joy they soon expected to have. The familiar stories had so much more interest when they felt that in a few days it was all going to be real to them. They themselves might walk with Jesus by the Sea of Galilee and hear Him speak some new parables, might stand beside Him while He cured some leper or opened some blind man's eyes. He might possibly give them some new stories, not in the Bible, about the wonderful things

which He had done, or possibly even tell them something new about the life in the world that is beyond.

Some hinted at tragedies that had come into their own lives or homes, and said that, like the Syro-Phoenician woman, they were going to kneel before Jesus and refuse to leave till He should speak the divine words that would heal their trouble.

When the wind stirred up just a little sea one day, they talked of the disciples in the boat on the lake, and wondered if some day they might be out on the same lake and Jesus would come to them the same way. One earnest-faced man used to read the story of Zacchaeus to them and say that he was going to stand before Jesus and make the same promise to go home and distribute half his wealth to the poor. There were some that said they were going to actually put their fingers into the nail prints in His hands and feet. Elsie never had much to say, but she felt sure she would have long and delightful talks with the One who said: "Suffer the little children to come unto Me."

The weather was perfect all the way, and on the twelfth day they drew up to the great floating docks at Liverpool, and all were eager to go ashore and get on with their journey. All got trains for London, though there were several other steamers in the same day, and all trains were crowded, and run in several sections without any stops.

As soon as they arrived in London they began to



see the great congestion into which they were coming, and wisely decided it would be useless to try to keep their company of twenty-two all together, so divided up into four or five groups, yet trying to make some provision to keep in touch that they might be able to get together later. Elsie and Ruth, Margaret and her sister Helen, and Gertrude Enbright kept together as one group.

They also could only get reliable transportation as far as Naples, and their experiences were very much like those of the Thompsons, only more difficult as it was a week later and the crowds were greater. Arriving in Paris, even their small group got separated and scattered by the immense crush in the great railroad station. By the merest accident they later caught sight of each other and got together again. All hotels were crowded, but the management of one found accommodation for them in private houses for their stay over night, to start south on an early train.

By seven o'clock in the morning they were at the station, but though trains were dispatched every half hour it was twelve before they could succeed in getting aboard one. Even then they could not all get the same car, and it was so crowded that they merely had room to sit, and were nearly exhausted by the end of the long journey.

It was the morning of the second day when they arrived at Naples. By this time their minds were



prepared to expect every place to be intensely crowded, but they were not prepared for the unexpected accident that occurred and separated them permanently, as they had neglected to agree on a meeting place for such an emergency.

Just as their train was pulling into the big station something went wrong which threw the engine off the track and resulted in some kind of an explosion. It was nothing that did any particular damage, but it made a loud noise in the inclosed place, and sent up a great cloud of steam, and everyone was terribly frightened. It started a panic and a great stampede. All rushed from the cars. The great crowd on the platform hustled them about and many were trampled and killed or injured in the mad rush to escape from the building.

Our friends were hopelessly separated. Fortunately none of them were seriously injured, though they lost much of their baggage in the crush. Margaret and Helen managed to keep together, but lost a handbag in which were their passports and all their money. Ruth and Elsie also kept together though they were a good deal bruised and disheveled, and also lost much of their baggage.

## V

When Margaret and her sister had extricated themselves from the worst of the crush and got to a place of safety, they began to take inventory of

their condition. They had escaped with their lives, and without serious injury, and that was something to be devoutly thankful for. But, on the other hand, here they were, strangers in a strange city, without money, and in a place so crowded that even with a full purse they would have found great difficulty to get along. They knew enough to understand the ghoulish perils that swarm in all such great crowds. If they should apply to anyone for assistance it would only reveal their defenseless condition and might deliver them into the power of some devils.

Their first instinct was to get away from the crowds. They would go out to some quiet place in the country and there have time to think. They started in a direction that they thought would lead them out, but soon found themselves inextricably entangled in a maze of crooked streets and dingy bazaars. Every few minutes some woman would snatch at them and try to drag them into her shop to buy, or some fierce, evil looking man would leer at them with an air that said he knew they were lost and in his power.

Trying their best not to look frightened, they hurried on, only to get deeper into the labyrinth. Turning into a narrow street, they came on a man leading a donkey and cart with some fruit and vegetables. It was so narrow they almost brushed against him, and as soon as they were past, the

man turned, and they saw that he was following them, calling and gesticulating. They were afraid to run, for it would show their fright. So they walked on as fast as they could, but the man kept following, calling out "Americana, Americana, Little Sister," and at last to their astonishment they heard the name "Helena, Helena." Surprised, they turned and saw the man with a broad grin on his face, and bobbing and bowing with great earnestness.

"It is the Americana. It is the Little Sister, Helena, is it not?"

"Yes, that is my name, but who are you?" said Helen.

"Do you not know me?"

"Perhaps I do, but I can not place you at this moment."

"Do you not remember Murillo?"

"I have heard such a name, but I can not now recall who you are."

"Do you not remember the hospital at Turin, and the poor boy you nursed back to life, like a very angel of light?"

Suddenly there flashed before Helen's mind long rows of beds in a crowded army hospital, and on one cot the pale face of a mere boy who had touched her sympathy because of the brave fight he was making against pain and wounds. Every day she had found time to stop and talk with him a few

minutes and to bring him pictures and interesting things. Very probably her cheer and sympathy did help him to hold onto life, and he was convalescent and almost ready to leave when she was transferred to another hospital.

"Are you that little Murillo, who lay so long in the army hospital?"

"Yes, I am that same Murillo, but I am grown so big now I suppose you did not know me."

"No, I did not know you. But I know you now, and I am ever so happy to see you again."

"And you, I am glad that you have come to my beautiful Italy again. But how do you come to be here in this wretched place? It is hardly safe for strange ladies here alone."

"I am afraid it is because we are lost. We got into this tangle of streets, and the more we tried to get out the farther in we got."

"Where are you staying in the city?"

"We are not staying anywhere."

And then she told him how they had got caught in the crush at the station, separated from their friends and lost all their money and baggage, and had no means to get any place to stay.

"Ah, that is all right," said Murillo. "Now I will be able to do something for you. You must come home and stay with us. You will not find any room in the city, it is so crowded. I have a little garden and house up on the mountain side where



I am living with my mother and sister. They will be so happy to see you and thank you for all you did for 'me.'"

It did not require much persuading, and guided by their new-found friend they were soon out of the labyrinth and winding their way along the pleasant paths up the mountain side. At the door of a little vine-covered cottage an old woman and a younger one were waiting for Murillo. When he told them in his warm Italian intensity who these strangers were and what one of them had done for him, the old lady threw her arms around them, and the younger one hurried into the house to make ready for them. They knew that their troubles were over and that they were sure of a resting place with love and protection till they could communicate with their father at home and get more permanent relief.

A rather suggestive incident happened one day while they were there. Murillo, it seems, was diligently studying English with the hope of going to America, and they were doing what they could to assist him. One day he came to them with his English lesson book, in which he was just then studying that story of the gentle shoemaker who was told that on a certain day he would see Jesus. One after another unfortunates came to his door, and he was so busy helping them all day that at night he grieved to think that Jesus must have come when he was out and he had missed him. But in a dream at night

the Lord showed him that it had been Jesus Himself that he had been feeding, clothing, guiding and helping all day.

They read it and explained it to him, and when he had gone, Margaret said:

"Isn't it strange that he should happen to bring us just that story? If we don't get to Jerusalem after all, maybe you have already met with Jesus and truly spent many days with Him in the hospitals, bringing cheer and help to the beds of suffering."

Gertrude seemed the most unfortunate of all, for in the great crush and confusion she got separated off entirely alone. She stayed about the station for several hours, hoping that she might yet find some of her friends there. Failing in that, she started out to find some place to stay. All forenoon she went about to hotels and pensions, only to get the invariable answer:

"All full. Impossible to do anything for you."

Tired and hungry, she at last stopped in at an eating place and with difficulty found a seat at a crowded table. As she was eating she saw on a counter nearby what she thought looked like a city directory. This put an idea into her head. She knew that her uncle John's firm had a number of branches and correspondents in Europe, and there might possibly be one in Naples. Sure enough, that was the nature of the book, and hunting through it

she at last found among the advertisements of hardware merchants, "Pietro and Salverini," and noted that they were "Agents for John Mills and Sons, London and New York."

She lost no time in hunting them up. Mr. Pietro had been in New York and knew her uncle, and she had no difficulty in identifying herself. He was extremely kind, and took her to his home where his wife and three children received her graciously and made her a welcome guest till she had time to consider her situation carefully and decide that the wisest course was to return home as soon as possible.

## VI

We left the Thompsons on the ship approaching the shores of Palestine. As the distant land came into view they were moved by deep emotion.

"Just beyond those hills in the distance lies the city of Jerusalem, and there the Lord Jesus from heaven is now staying. It is really as though a piece of heaven had come down to this earth. And we shall see Him. In only a few hours now we shall bow before Him, kiss His hands and His feet, and tell Him what trials and hardships we have had in coming to meet Him, but now that we see His face it is all forgotten. And He will listen to it all kindly, smile upon the boys and lay His hand upon their heads. Only a few hours now till all the hopes of a lifetime will be fulfilled."



They went down to their cabins for the last time to put on their best clothes and get their baggage ready to disembark.

There is no real harbor at Jaffa, and the ships have to anchor in the offing. As the weather was perfectly calm the ship was able to come up within about a quarter of a mile of the shore. It was some little time before half a dozen little native boats came out to the ship to take the passengers ashore. There was a great rush for the gangway stair to be the first to get off, but they were met by the demand for \$5.00 apiece for landing, and it must be paid down before they could get into the boats. It was an outrage, and a wave of indignation swept through the crowd. They all declared they would not pay it, and loudly berated the boatmen for their greed.

There were eight or ten other steamers in the anchorage, and the boatmen all coolly turned and rowed off to one of them. Shouts and threats, and even offers to pay the price, were of no effect. They rowed away, and the ship was left alone. An hour passed, and two hours, but no relief. At last a boat was seen coming back toward them, and as it came up the boatmen shouted:

“What are you going to do?”

“Bring the boats back, and we will pay the \$5.00,” they shouted back.

“Too late,” he said, “the price is \$10.00 now.”

Again there was a howl of indignation, and the



boat turned and started to row away again. Now they were frightened. It was "highway robbery," but what could they do? They were at the mercy of the boatmen and perfectly helpless. Better yield before the demand went higher. They shouted to the boat to come back and they would pay their price of \$10.00. Soon a fleet of twenty or thirty boats were swarming around the ship, and in a couple of hours all were safely on the shore. But only the people; there was no room for the baggage in the little boats. That must be left to be sent ashore later in a barge.

By the time that was ashore and, after a great scramble, everyone had found his own things, it was nearly night. Trains were running on the little railroad, but one glance at the waiting crowds showed that there was no hope there for that night. Equally hopeless was the prospect of finding a hotel or any lodging place at which to stay. But they had been able to sit up all night on the train, so perhaps they could now. There were some big sheds and warehouses into which many people were crowding for shelter, so they found a place there and stretched out on their steamer rugs and baggage.

They had a lunch on the ship before leaving, and had smuggled a few biscuits away for fear the boys might be hungry. They managed to buy some fruit and black bread of venders for a big price, and with that managed to get along till morning.

Very early they went over to the railroad station, but the crowd there was already even worse than the night before. It was quite evident that that was utterly hopeless. Presently a man with a native cart appeared and offered to take them up to Jerusalem in his cart for a price that at first seemed preposterous. But remembering the experience with the boatmen they decided it would be best to agree at once. He brought his cart around and demanded to receive the money before he would start. As mildly and respectfully as possible they suggested that it would be fairer to pay half now and the other half when they arrived, as he had their baggage to insure his pay, and they had nothing to insure him. The man was rather honest at heart and agreed to this.

It was a long journey, though the man made his best time so as to get back for another fare. He treated them very fairly, and helped them to buy some things to eat on the way. The roads were crowded all the way with people on foot, on camels and donkeys, and in every kind of conveyance. The cart was without springs, and the roads rough, and they traveled far into the nights, with only an improvised place to sleep in a shed by the wayside. They were pretty well exhausted when about ten o'clock of the third day they came in sight of the city, and were set down in the suburbs outside one of the western gates.

All the streets and open places were crowded with campers even there. A little searching and inquiry convinced them of the utter uselessness of trying to find a hotel or lodging house of any kind. After waiting there for three or four hours in deeper and deeper despair, a man came to them and for a large sum offered to find them a place to stay. Their state was nearly desperate, but they compromised with him for a still outrageous sum and started to follow him.

He led them through crooked streets and alleys, and into a dingy court surrounded by native houses. In one of these there was a room with grimy windows and improvised bed and pallets for sleeping. They could all stay in this room for \$20.00 apiece, per day. At first they were disgusted and indignant, but as they came along they had seen well dressed, intelligent looking people staying in houses of the same character, and they finally decided that they had better close the bargain.

## VII

This was the end of their long journey, and they were now in Jerusalem. But they had not yet got to the place where Jesus was. That was within the walls at the eastern side, more than a mile away. In the great crowd and tangle of the streets they thought they had better not all venture forth at first, but Mr. Thompson had better go out on a tour of



investigation and get acquainted with the locations. He could also bring them in something for their supper, or find a place where they could go to eat.

He started out carefully, trying to fix every turn and street and distinctive object in his mind. But it is remarkable how all the houses in an oriental city look exactly alike to the unaccustomed eye. He made little headway in the crowded streets toward getting up to the locality where the Messiah was, though he got some idea of the general direction. He saw and talked with many English-speaking people, but all apparently as helpless as himself, and not one that had yet been able to get a sight of the Messiah, though some of them had been here for a week or more.

He at last found a place where he could buy some black bread and some canned things, for nearly its weight in gold. But when he started to return he soon found that he was quite bewildered. He searched about carefully and diligently, but it was hard to identify anything in the darkening, unlighted streets. It was ten o'clock at night before he finally found the place, and his family frantic with fear and apprehension.

Next morning they first spent some time mapping out streets and getting ways to identify their location and be able to inquire their way back if they should lose their bearings.

The question of food was a great problem. Any-



thing like an available restaurant or eating house they found entirely out of the question. More than that, the enormous number of the people to be fed had exhausted the resources of the country and they were practically in famine conditions. It was estimated that there were fully three million people in and about Jerusalem, where normally there were only about sixty thousand. The whole world contains much more than a thousand million people to draw from, and everyone that was able had come here or was coming. There would yet be twenty or thirty million unless something stopped them. The best they could do was to bargain with some of the natives to find and furnish them each day enough coarse food of some kind to keep them from actual suffering, and at most unthinkable prices.

We need not chronicle the details of the following days. Every morning they started out early to try to get into the city and up to Temple Hill to get even if it was only a glimpse from afar of the sacred Lord. But this was impossible. As soon as they got within the gates the streets were so densely crowded that they were almost helpless to make any progress. Once they did get where they thought they could see the top of the miraculous building, but even of this they were not sure. They were somewhat handicapped since they must keep their little band together, and always keep hold of the children's hands lest they lose sight of each other. Once the mother

and father did get parted and had to find their separate ways home, but fortunately they had always been able to keep the children with them.

Every morning they started early, and after struggling in the crowd all day came back completely exhausted and discouraged. But next morning they would start out again, earlier still, by some other route. They could not give it up. They had come so far and endured so much. They had almost staked their lives on it. They could not go home without getting even a single sight of Him after risking so much.

They thought if one would stay with the children and the other go alone he might succeed, but though the father managed to get a long way up through the city, yet he found in the last four or five hundred yards of the way, the streets jammed with such a solid, compact mass of struggling people that it would have been hopeless to try to make any progress, even if he had dared to risk his life.

## VIII

By this time they had been just a week in the city. Sitting down to count up their finances they were appalled to find that they had just \$600.00 of money left. Would this be enough to get them home, even in the cheapest and most economical way? Certainly not if they stayed any longer, for their expenses were over \$100.00 a day. It broke their

hearts, but they must go, and go at once. So they gave up their rooms in the morning, and another tenant was in almost before they were out.

They would make one more try for one little satisfaction. They knew that by circling the city they could get around to the Mount of Olives, from which they believed they could get a clear view of the miraculous building, though at such a distance that no persons or details could be clearly distinguished. They reached the place, but many thousands of others had had the same thought before them, and the whole hillside and every place from which there was an advantageous view was so filled and crowded that even this little pleasure was very meager and difficult.

But now the worst blow of all fell. They were on their way back, and in the thickest of the crowds. How it happened they never knew, but they were suddenly startled to find that Willie, the youngest boy, was missing and nowhere to be seen. They called and shouted and rushed hither and thither, and were in danger, in the confusion, of losing all the rest. They knew enough of crowds and lost people to know that in his efforts to find them he would be every minute getting farther and farther away.

What could they do? Was there no police provision or help for such cases? They remembered seeing a little box where some British soldiers were



stationed, a short distance back. They went there to inquire, but the officer sadly shook his head and said it was impossible to do anything in such a crowd. Every day they had reports of missing children, but could do nothing. He did not tell them that it was reported that there were ghouls making a business of getting such strayed children and carrying them off to sell into slavery or worse.

All day they searched wildly and frantically, keeping tight hold of the remaining two, frightened lest they lose them or lose each other. The children were whimpering from hunger and from weariness that their little legs could no longer endure. But they must keep on till they found their child. They had now no place to stay, and even if they had, another day would so deplete their funds that they would not have enough to get home.

Yet there was nothing else they could do but just keep up the weary, hopeless search. Their boy was somewhere crying and hunting for them, and they must stay till they found him. Sometimes they thought they caught a glimpse of something familiar at a distance, only to be cruelly disappointed when they got nearer. On and on, with the energy of desperation, still staggering on. But at last the day faded and the darkness fell and they could search no more. Utterly exhausted in body and mind they just lay down on the ground where they were and went dead asleep.



## IX

(From J. Norman Kendricks, special correspondent)

Jerusalem, July 17.—In my last letter, a week ago, I said the city was crowded with visitors, but I find I was mistaken. The city as it then was, seems open and vacant compared with the dense mass that now literally jams and fills every nook, cranny and corner. Every day and all day the steady throng of visitors keeps pouring in. The roads for miles in every direction are filled with the moving throng. A cloud of dust hangs over everything, and the confusion is indescribable.

Within the walls of the Old City the narrow, crooked streets are almost one compact mass of struggling humanity, and in the opener spaces in the New City and suburbs the crowds are only a little less dense. The slopes of Olivet across the Kedron valley are black with the throngs that have come there to get a view of the great miraculous palace, and with the hope that they might possibly sometime catch a glimpse of the Messiah Himself.

The desperate crowding is seriously interfering with the Messiah's work. For a long while it has been found necessary to entirely exclude the crowds from the *Haram* grounds, the old sacred mosque area, in which the great building is situated. All the gates in the *Haram* wall are kept closed, and no one allowed to enter. A regiment of British soldiers is keeping open one narrow street, which leads to a little postern gate through which it is possible for him to have communication with the outside world, but only those who have passports from some recognized authority can enter by that way.

It is rumored that selection has been made of the per-

sons who are to be the vicegerents or regents for all the principal nations. They are all men of sterling character and wide acquaintance, and will undoubtedly be conscientious in their recommendations for the personnel of the organizations that will be formed under them. Yet, of course, they are fallible men, with limitations and many instinctive prejudices.

The scheming and maneuvering in the vast throngs of office seekers is bitter and ceaseless. It has to be discreet and adroit, and backed by plausible show of merit, but it is for that reason only the more intense. It is always so much easier for a clever rascal to give proof of conspicuous virtue than it is for the really good man to consent to advertise his goodness.

The immense number of people has exhausted the food supply, and famine conditions are beginning to become acute. Clashes and fighting are constantly occurring in the dense crowds, often with fatal results. In the fearfully crowded condition there is opportunity for a vast amount of crime, extortion and cruelty, which the authorities are quite powerless to prevent or punish.

And still the crowds keep pouring in, with larger and larger numbers every day.



## PART VI

*Their eyes were opened and  
they knew Him.*

*Lk. 24:31.*



## PART VI

### I

The time came for which Norton had engaged his passage to start on the trip to Jerusalem. Judge Porter was relying on him to find and look after his two daughters, and Mr. Stuart, Ruth's father, hoped if it was not too much trouble he would try and look up Ruth also. Mr. Enbright had received a cable from Gertrude that she was coming home, and that had set them all to wondering and made them a little anxious.

He had heard from Margaret several times on the journey, but not since they had reached Naples. He left word with the judge to cable him if any news came that he ought to hear, and the judge did cable him as soon as Margaret's letters from Naples came, but the cable service was so disturbed and congested by the enormous mass of messages to the Messiah that the word failed to reach him. He arrived in Naples with no knowledge that she was so near, and made all speed to get on to Jerusalem.

He saw how hopeless it was to try to get passage by steamer, but knew that it was possible to make rail connection away around by Constantinople, and decided that that was the most hopeful way. It took

five days of most tiresome traveling, but he succeeded in making his destination. He had heard enough to suspect that there might be a shortage of food in the city, so took the precaution to bring with him a considerable store of very substantial eatables. He wisely had little baggage and a very thick steamer rug, so when he arrived he was comparatively independent and could camp anywhere.

And yet when he arrived he was utterly unprepared for the crowds and congestion that he found. He spent two days trying to work his way upward toward the palace where the Messiah was, carrying his things as a pack on his back and sleeping where night overtook him. But he doubted if he ever could succeed, and even if he did reach the place it would be a rather barren satisfaction at best. He decided to give it up and start back home. All this time he was thinking of the defenseless girls that had started for this wild scene, and fondly hoping and praying that they had failed to get through or had given it up. And the dear old Dr. Goodyear, was he too somewhere in this wild maelstrom? In any case he could do nothing to find them.

## II

But miracles do happen even in this twentieth century. He had gotten away from the Old City, out to the region where there were more detached villas and residences. Suddenly he heard a scream and some-

one calling his name. Peering through the crowd he saw that it was no other but Elsie, making a frantic effort to get his attention and reach him. When she got to him she fell on the ground and gave way to most uncontrollable weeping. He asked her what was the matter, but she only said:

"Oh, I can't tell you. It is too terrible."

He lifted her up and led her away to a place where they could be just a little secluded, and after a long time and much sincere protestation of sympathy she at last became more calm.

"It's all right," he said. "I will get you free from whatever is wrong. You don't need to tell me anything if you don't want to. But maybe I will be able to help you more intelligently if I know something of the trouble."

"Yes, I will tell you everything. You are good and won't despise me. I know I can trust you."

"Be sure of that. I have known you too long to have any doubts of you whatever has happened."

"Oh! I must tell you everything, and I know you will pity me." And she broke down again in an uncontrollable fit of sobbing. But making a great effort to control her feelings, she began her story:

"We all arrived in Naples, with what hardships in the great crowds you can understand for you have been through it. There, in the station, something happened that caused a panic, and we were all separated. I do not know where Margaret and Helen

went, but I pray every day that they may have been wise enough to have turned back and come no farther."

Norton's heart sank with apprehension at this, for he had still had no word of their safety, and the worst was possible. But Elsie went on with her story.

"Ruth and I managed to keep together. With great difficulty we found a place to stay till we could get passage to go on. It was a whole week before we could get anything, and then Ruth got a passage by boat to Port Said, to go up by the little English railroad from there. I tremble now when I think of the evil reputation of Port Said in normal times, and what must it be in times of such crowding. And I remember seeing a smooth but evil looking man who was with great politeness insisting on helping her with her baggage and arrangements."

With a shudder Norton murmured: "Poor Ruth! Poor Ruth!"

"The next day I got a boat for Jaffa. I felt very happy for a while, and even when I landed and saw the state of things, I could not yet realize the truth. The railroad was impossible, and other conveyance equally so. I decided to struggle forward on foot, as I had lost all my heavy baggage and only had a little bag that I could carry in my hand. I was four days on the road, sleeping at night in any shelter I could find. It seems to me now that I must



have been crazy to keep on, but I had endured so much that I could not give up as long as there was the least possibility of succeeding. I have always been that way."

"Indeed you have," said Norton. "It has been you and your pluck that has carried us through many a discouraging task both in the church and the Endeavor Society."

"Well, I arrived here at last, but on the last night, as I slept, someone stole my bag and all my money. All day I struggled to get up into the city where Jesus is, but the crowds were too dense, and at night I came back where it was a little opener to find a place where I could lie down to sleep. When morning came I was still weak and exhausted. I had eaten nothing for more than twenty-four hours.

"A man came by and spoke to me in English. He was evidently a Turk, but well dressed and polite. He saw that I was in distress and asked if he could do anything to help me. I thought he was someone sent by Providence to be my rescue. I told him all my story and my helpless state, without friends or money. He said:

"'Ah, I have come just in time. You will come with me and I will take care of you.'

"He pointed to a rather pretentious villa near by and said:

"'There is my house. We will go there first and get some breakfast, for you must be hungry.'

“You know I am perhaps apt to be too unsuspicious of others. And besides I was very hungry. I said:

“ ‘Oh! Thank you very much. Jesus will reward you for your kindness to one of His,’ and went with him. He said:

“ ‘Do not be anxious. I will get my reward.’

“After I had eaten he told me to go and get a good sleep. I noticed quite a number of girls of my own age, but they could not speak English, and I was too weary anyway to think much.

“When I awoke about noon he came to me and told me that the only way he could help and protect me was by making me his wife. I was frightened at once but he spoke very gently and told me that all these others I saw he had made his wives to protect them. It was the custom of the country and perfectly lawful. Abraham and Jacob and David and all the men of Bible times had many wives. Jesus had come now and was going to restore all the old Bible customs. He said I had seen how impossible it was to get to see the Messiah alone, but here in a good home, Jesus would often come and I could here have free and frequent fellowship with Him.

“I don’t know how I could have listened to even such pleas. My mind must have become partly unhinged by the troubles I had been through and the great final disappointment. If there was possibility after all of having that great hope fulfilled, and

meeting and talking with the blessed Jesus I was willing to give up everything, even life itself for it.

"Someone in official dress was brought in, a ceremony was gone through, and then he said:

"'Now you are my wife. We will have a happy life together.'

"It was not long till I was undeceived. Having succeeded in accomplishing his purposes his manner quickly changed. He had saved my life and I could have been reconciled to be his faithful wife, even to be one of several wives. But even that would have been happiness compared to that which really followed. I soon wished that I had been left to die. I don't know how I lived and endured the degradation and shame that I was dragged through. I never dreamed that a human being could be so degraded and beastly."

Again she covered her face with her hands and gave way to heart-breaking sobs.

"How could any man be so heartless and inhuman? All the others had been trapped in the same way, and one of them could not endure it but committed suicide by jumping into a well while I was there. I envied her, but my religious training would not let me follow her. One day over the wall of a neighboring villa I caught sight of one of the girls I had made friends with on the boat coming from America. We called to each other and signaled, but someone quickly drove her away and I have not seen

her since. How many others of them there may be in the same state I do not know.

“A number of stout men in the uniform of Turkish soldiers were there on the grounds to keep order and prevent any of us escaping. I did escape one day, but was quickly caught and brought back and subjected to worse treatment than before. But I must tell you the rest later. We must get away from here as quickly as possible, for I will be missed and followed.”

Just then Norton heard her give a fearful scream, and looking round saw two stout, armed soldiers just upon them. He was no coward, and resolved to save her if possible. Shouting to her to run, he sprang at one of the soldiers, grappled with him and they were soon rolling and struggling on the ground.

But the odds of two to one were too great, and he soon found himself helpless, pinned down by the knee of one soldier, while the other had his sharp scimitar raised ready to strike. He put forth a supreme effort to struggle free when . . .

### III

Ugh-h-h-h! . . . The sun was streaming into the room and he found himself sprawling on the floor, still tangled in the bedclothes that had got twisted around his neck, half strangling him and causing his nightmare. He stood up, dazed and bewildered,



scarce knowing what to think. Could it all have been only a dream? Could so much have all happened in a single night? He remembered the stories he had heard in the psychology class in college days, for instance of persons dreaming long dreams started by the ringing of a bell and awaking to find the bell still vibrating.

He went to the window and looked out. The odor of life and joy was in the air and the fragrance of trees and flowers. It was Sabbath morning, and a distant chapel bell was ringing for an early morning service. He looked about on the familiar scenes. There was the street, the trees, the houses, everything as it had always been. He remembered the sermon of the good Doctor, and his talks with Margaret about the Second Coming. Yes, it was all only a dream, and the good world he had always known was still here. Oh! He was so glad! So glad! He turned and dropped on his knees by his bedside, and poured out his heart in thankfulness to One whom he had often met and talked with there.

He still felt a little unsteadiness as he dressed and went down to breakfast, and then sat down to prepare the Sunday School lesson for his bright, eager, restless bunch of boys. Their future, he knew, might be so much influenced if he could lead them to really know and come into touch with that divine Friend who had always been so much to him.

On the steps of the church he caught sight of Elsie

just coming in for her class. Forgetting himself for an instant, he rushed up to her, took her hand and said:

"I'm so glad to see you back again. It is so good to see you are all right." In a moment he caught himself and looked confused and foolish. She looked up at him rather wonderingly.

"Why, I haven't been away anywhere. What do you mean?"

He laughed and said:

"I guess I am a little cracked this morning. It is just a silly dream I had last night. Perhaps I will tell you about it some time. But I am glad to see you, anyway."

A few minutes after, when Ruth came up the steps, he had to make an effort to check himself again. And still later, in church, he was amused to notice how relieved and good he felt when he saw the Thompsons and their three children all march down the aisle to their accustomed pew.

The boys of his class never seemed quite so good to him, and before he got through he found that he had made plans for engagements and excursions of various kinds with them, that would take up every bit of spare time he could find in the week.

#### IV

It seemed so good to see the people, when the time for church service came, all filing into church,

and the great, wide room all filled with the reverent, waiting worshipers. It was the Communion Sunday. The pastor read selections from that wondrous talk of the Master with His disciples around the table of the first communion. His text was from John 16:7:

“It is expedient for you that I go away.”

“For three years they had been privileged to live close beside Him, to see His face every day and hear His voice. It was a wonderful privilege, and yet, He told them, if it continued it would be a hindrance to something better. An infant needs the comfort of a mother’s arms and the nourishment of a mother’s breast, but there comes a time when something else is far better for it and more profitable. Too much of the material, sensuous pleasure of bodily presence may dull the desire for higher, spiritual things. Only when the visible Lord was out of sight and His Spirit had come to teach and lead them, did those disciples, who had been quarreling over who should sit at His right and left hand in His material kingdom, ripen into the full stature of Apostles of Christ, ready to give their own lives in a service of love for the world.

“Then again, in His bodily presence He could give fellowship only to the little circle of the Twelve. But He intended soon to be the close friend and confidant of ‘A great multitude that no man can number,’ come near to each of them, walk with them,



hear their troubles and give them comfort, just as He did to the twelve disciples. The multitude, while He was there, had been able to get no real touch with Him, and were often a barrier to those who needed His help and healing. It was the numbers crowding around Him which was His great hindrance and problem then. What could He do with the countless millions now who want to have close confidential fellowship with Him, and who do have it now by the sweet companionship of His ever-present Spirit.

“For He said He would not leave them alone. He said He would again come to be with them. And He has done so, really in a far more effective and precious way than by a mere material appearance to physical sight, although some ‘Have their eyes holden that they should not know Him.’ When He said, ‘Lo, I am with you always,’ and ‘Where two or three are gathered together in my name there am I in the midst of them,’ He meant what He said, and He meant us to believe it just as much as if we could see the material form of His body.

“And we do believe it. As we are met here today, I am sure every one of us believes that Jesus is present here, just as really present as He was at that table where He spoke these words to His disciples. And so we call it a Communion, because we meet and commune together with our Lord, while we take these little tokens which He has given us to be reminders of His physical body and its sacrificial passion.”



As the officials passed around giving the emblems that Jesus appointed to be reminders of Him, a deep stillness settled over all. Very quietly and tenderly the softest tones of the organ breathed out some of that music that has so often touched our hearts:

“Jesus, lover of my soul, let me to Thy bosom fly.”

“I need Thee every hour, stay Thou near by.”

Jesus was really there. In the still hush everyone was sure of it. It would have been no added certainty even if they could have seen Him standing in the pulpit before them. He was nearer than that, close by their very side, right in their very hearts, and their whole being was flooded with His peace.

## V

After the service the pastor called Norton into his study to consult about some matters of benevolence that were to come up at the next Brotherhood meeting. The evening meeting was to be a song service, arranged by the choir, so Dr. Wharton felt rather relaxed, and sat and talked a little while.

“I was rather impressed by some things you said in your sermon today,” said Norton. “It seemed to so exactly match a very peculiar dream I had last night.”

“That is interesting. What was the nature of your dream?”

“Do you believe in dreams?”

“Not in any magical or supernatural way. But

they are supposed to be the working of what we call our subconscious mind, and that is conceded to have some rather clever faculties.”

“That may be so, for this dream had a rather close connection with part of the address that Dr. Good-year gave us last night.”

“You refer to his remarks about the Second Coming of Christ?”

“Yes, the dream was all along that line.”

He proceeded to give the Doctor a synopsis of the principal events of the dream and the painful denouements into which it led.

“I am afraid, then, that you cannot join the good Doctor in his eager hopes from the Second Coming.”

“I did last night when I heard him speak. We were specially talking about it as we went home. But now I see how impossible all such anticipations must be.”

“Your subconscious mind has just reasoned it all through to its logical and practical conclusion and showed you that their ideas and theories must be mistaken.”

“Yes. What they look for could not be carried out in this kind of world.”

They sat a moment in thought, and then Norton said:

“And yet the premillenarians base their hopes and theories on Bible prophecies. What are we to do with those passages which predict such an event?”

"Perhaps I can answer better if you tell me just what passages you have in mind."

"Well, of course, first there is the book of Revelation. What are we to do with that?"

"Read what the book itself professes to give. The very first words say:

" 'The revelation of Jesus Christ, to show to His servants *things which must shortly come to pass.*'

"In the last chapter, verse 10, it says:

" 'Seal not the words of the prophecy, *for the time is at hand.*'

"Similar assertions are made elsewhere through the book. To claim, then, that the descriptions in the book relate to events that have already proved to be *farther away than the time of Abraham*, and three times as far away as the Crusades are from us, to say it calls such things 'At hand,' and 'Things that must shortly come to pass,' is simply to say the book falsifies.

"Apocalypse was a very common form of writing in that age, using symbols just as Jesus used parables, to teach truths about God's control and the certainty of His triumph. The 'Thousand years,' the 'Two days and a half,' the 'Slain Lamb,' the monstrous 'Living creatures,' and the rest, all alike were not literal facts but symbols to express some phase of truth and things that would shortly come

to pass. They profane a very valuable book who insist on an interpretation which makes it false on its very face."

"Paul gives some very strong predictions of Christ's coming, does he not?"

"Yes, but always in such terms as to imply an end of earth life such as we know it. What he pictures is really a glorifying of the saints in heaven and a change of those still living to the same heavenly state."

"How about Christ's own prediction in the 24th chapter of Matthew?"

"Most of that is conceded by all interpreters to refer to the destruction of Jerusalem, and Christ distinctly says it will be fulfilled in the lifetime of that generation. If there are other parts relating to what the disciples asked about, 'The end of the world,' Jesus said, 'Of that day knoweth no man, not even the Son.' Even He Himself in His human limitations did not know, so we should not assume to be too wise about it."

"There are some Old Testament prophecies of glory to the Jews which they say have not been fulfilled, and must be fulfilled by a Second Coming."

"There is not time now to discuss prophecy thoroughly, but the Bible says distinctly, as for instance in Ezekiel 33:13-16, that predictions are always contingent, and if conditions change the fulfillment will be different. God said positively, through Jonah,



that He would destroy Nineveh within forty days, but He did not do it.

“Again Paul, with all his intense patriotism, still insists, as for instance in Philippians 3:2,3 and elsewhere, that not the physical descendants of Abraham, but the spiritual descendants, the Christian Church, are the real inheritors of the great Old Testament promises.”

“That seems to dispose of all these, but how are we to get around the plain declaration of the angels at the ascension:

“ ‘Why stand ye looking into heaven?

“ ‘This Jesus shall so come *in like manner* as ye beheld Him going into heaven.’ (Acts 1:11.)

“As to those words, ‘In like manner,’ even the premillenarians do not all insist that it must mean floating down through the air in the same way that He went up. And certainly the words cannot have that meaning, for it would make the whole passage self-contradictory and ridiculous:

“ ‘Don’t stand looking up into the heavens expecting Jesus to come back down again, *because He is going to come back down again just as you expect.*’

“The Greek lexicons define the word when applied to persons to mean ‘*habit, character, temper.*’ What the angels then said was: ‘He has gone now from your view, and you can’t see Him in future. Don’t stand looking and hoping to have Him visibly present again. Yet you are going to really have Him

with you, in the *same habits and character*, that is, *doing the same things for you* as He did before.' And is not that just what they did have?"

"I suppose you would make a similar interpretation of the claim that Christ shall rule the world."

"Surely so. Which would be more truly 'Ruling the World': To get control of national governments and dictate laws to parliaments like some greater Cæsar or Napoleon or really get all men to obey God, by teaching and spiritual influences so change men's hearts as to get them all to do right, love God and do His will? Which would be the more efficient kind of ruling, and which would really bring the greater benefit to men? The former would be more spectacular, and would appeal much more to a certain type of men, but there is no question but the latter would be counted greater by Christ.

"And that kind of rule is surely coming. Christ is going to rule all the world some time. Moreover, He has given to you and me the privilege of helping to bring about that universal rule. And He has also given us the promise that while we work for it He will be always with us, by our side."

## VI

"When Norton had met Margaret that morning he had thought he noticed a little curious smile pass over her face, and wondered if he had again unconsciously made the same impulsive break that he

made earlier with Elsie and Ruth. In the evening, after church, as they sat together for a little while, she asked him if he had noticed her smiling that morning, and said it was on account of a most singular dream that she had had. It rather startled him when he heard this, but he thought he would wait and not tell her his dream till he had heard hers.

"It was a strange, foolish dream," said she, "and yet it left such an effect that I had a little queer feeling when I first saw you."

"I dreamed that I was away in some foreign country, I don't know where. I must have been hearing Helen tell some of her war stories lately, for I seemed to be affected with something very similar to some of the shell shock she tells about. I was blinded so that I could not see, that is, I could not see some kinds of things, though other things I could see, and in most respects I was all right. Wasn't that a strange condition?"

"Strange, but not impossible," said Norton. "Hypnotic operators are frequently able to produce that condition in their subjects. They can see everything perfectly but just certain things, and are quite blind to them."

"Well, that was my condition. I felt very helpless. I so wished that you would come and help me and bring me home, and in some way you heard of it and wrote me that you were coming. A few days later they said that you had come. Then someone

came into the room and spoke my name. I said: 'That sounds like his voice,' but I could not see you and was so disappointed, and wailed, 'Oh! He has not come!' You insisted that you were there, but I shrank away and continued sad and lonely.

"You, too, were very sad, but I would not believe you were there, because I could not see you. All your entreaties were vain. I would not believe you. You were very kind, and did not say anything to chide me, but went about to make everything comfortable for me. You provided for my needs, guided, protected and cared for me on the long journey home. Often you would sit and talk to me in that dear way you have. Your voice would make me happy for awhile, and then I would be sadder than before and say:

"'Oh, dear! I wish he would come. That voice makes me think of him and long for him so! I wish he would come that I might see him!'

"And so we traveled all the long way home in sadness. All my wants were supplied, and I was cared for in every way, but yet my heart was always full of loneliness because I longed to see the one I loved.

"After many days I reached home and my dear father clasped me in his arms. As I felt the pressure of his strong arms about me, suddenly my mind cleared, my malady was cured, and I could see all things plainly. I looked up and saw you standing nearby, and I cried:



“‘Oh, why did you not come to help me when I was in trouble far away? I did want to see you so much!’ You looked at me very tenderly and said:

“‘Darling, I did go to you. I was with you all the time, and you did not believe it.’

“Then suddenly I knew that it was true, and in shame for my rudeness and unbelief I felt so troubled that I awoke.”

“That certainly was a strange dream,” said Norton. “Do you think it has any meaning or explanation?”

“You must tell me your dream first so we can see if they are anything alike.”

“If, as Dr. Wharton suggests, dreams are the working of our subconscious minds, it is not impossible that they may both have some meaning. I will tell you my dream, as briefly as I can, since it is rather long.”

He told the dream, and when he was through they both were very thoughtful for awhile.

“That, too, is certainly a strange dream. I wonder if they do not both have some connection with our talk after the sermon we heard last night.”

## VII

It was some weeks later. These peculiar experiences, even though they were but dreams, could not fail to make much impression on their minds. Jesus was not to be thought of as a faraway person some

time coming back, but was right here, really present with us now. Should we not expect Him to have some real influence on our daily affairs, some leadership in our careers? Especially, must we not feel moved by the thrill of His companionship and the contagion of His life of service, to give our lives to more definite service for the help and uplift of others? It was under the spell of such thoughts as these that one day Norton received a letter from Mr. E. B. Stevens, the congressman for their district. It said:

“My Dear Norton:

“The president is very anxious that all our foreign representatives, especially those to the more backward nations, should be men who will reflect the true spirit of our Christian civilization and make some positive helpful impress upon the peoples to whom they are accredited. With that thought in mind he has asked me to nominate someone for the position of United States Consul in Bangkok, Siam. It is not a desirable post that anyone would seek after, but it is a position in which the good influence of the right man might count for very much.

“I know of no one who would exert a greater influence for good in such a place than yourself, and I am writing to ask if you will accept this appointment if it is offered to you? I am able to very positively assure you that it will be offered to you if you shall signify that you are willing to accept.

“Hoping for an early and favorable answer, I am,

“Yours very sincerely,

“ENFIELD B. STEVENS.”

This letter and its offer came as a complete surprise to Norton. He had never had any remote idea of such a career. But might not this be a call from the Master? And if it was, he did not want to refuse.

He first went to quietly and definitely put the matter before that divine counsellor and ask for directing. Then he said:

"I must take the letter to Margaret and let her have the final word."

Margaret read the letter through carefully, and then she looked at him with a new confidence and pride as she said:

"The answer will be yes, will it not? It seems a long journey into strange, unknown scenes, but with Him we can gladly go anywhere our lives will be most useful. And isn't it fine to be able to really feel that He is leading us?"

Then in a lighter tone she said:

"By the way, I have some news to tell you. Dr. Welton—and Gertrude—have offered themselves to the board for appointment, and they, too, are going out this fall as medical missionaries to a hospital right there in Bangkok."

THE END







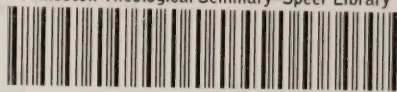




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